

ARCHÆOLOGIE
ATTICÆ
LIBRI SEPTEM.

SEAVEN BOOKS OF THE
ATTICK Antiquities.
CONTAINING,

The description of the Citties glory, Government, division of the People, and Townes within the *Athenian* Territories, their Religion, Superstition, Sacrifices, account of the Yeare, a full relation of their Judicatories. By FRANCIS ROUS Scholler of *Merton* Colledge in *Oxon*.

With an addition of their customes in Marriages, Burialls, Feastings, Divinations &c. in the foure last bookes. By ZACHARY BOGAN Scholler of C.C.C. in *Oxon*.

The fourth Edition corrected and enlarged with a twofold Index *Rerum & Vocabulorum*.

Aristidis: Περὶ Σουλίου τοῦ καὶ ἀναδὲ, ἐπιτελεσθέντος, μετὰ τοῦ ἔχοντος
ἐργον ἢ, τὴν φυλακισμένην ἢ ἐν τῇ χειρὶ τοῦ ἀνδρὸς.

OXFORD,

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Wing R.2034



IN THE

RIGHT WORSHIPFUL

SIR

Yours obedient servant

Wm. Pitt

1759

1759

1759

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1759



TO THE
RIGHT WORSHIPFULL
Sir NATHANIEL BRENT Knight
Vicar Generall, and the most vigilant
Warden of Merton Colledge in
OXFORD, *Healtb, &c.*



IT is the custome of most,
to impose a patronage of
their errours upon some
eminent person. But it
shall be my ambition in
this my Dedication, to
manifest my observancie.

Others make their choice of potent men,
thereby to shun the darts of envy. It shall be
my glory to be thought worthy of inviden-
cy; whose ignorance is not so great but well

THE EPISTLE.

knowes that ever some will bite in secret;
and scourge these errors of my youth with
private reproches. But such malignant
tongues I will counterpoise with the wind;
and let as lightly by as they are vaine. And al-
though I am confidently perswaded that the
covert of your wings, be sufficiently able to
shelter my faults, yet had I rather to expresse
my duty toward you in these naked infirmi-
ties, whose goodnesse truly knowes * how
to pardon the bold adventures of learning. I
present you therefore with *Athen*s, whose
deplorable raggednesse my papers well re-
semble: which may challenge this excuse,
that they assimilate themselves to the Treas-
ure in them contained. Which of all men, I
my selfe am conscious most unfitly to have
handled. That City once the * nurse of rea-
son; * which flourisht in eloquence, & brave
achievements more then all *Greece*, could
not, unlesse in her miserable ruines, have
without her disgrace been spoken of by me:
That *Athen*s Whence the learned Fathers
of the Church sucked rare literature, *Basil* his
eloquence

* Ansis lite-
rarum igno-
scere Vege-
tius in Pro-
log.

* Cic. Epist.
* Patercul in
fine Lib. 1.

DEDICATORY.

eloquence, Nazianzen his strength, & others
 their flowing Oratory. That Athens which
 who had not seen is by * *Lypsins* accoun- * Apud Di-
 red a block. Accept, *Honoured Sir*, these Re- *exarchum*
 liques of that famous University, though by *Fi us 78.34*
 me offered, as Devotion paid to Antiquity, *αποτ τῆς Α-*
 by you well esteemed of, though among *θωας, σῆλσ-*
 most of these our daies accounted durt; *χθ' α'*
 whose labour it is to seek new fashions, and
 like nought but what may be accounted no-
 velty. Resembling the brute, of which *Cice-*
ro. Ad id solum quod adest, quodq; praesens est se
accommodat, paulum admodum sentiens praeferi-
tum, &c. never caring for what is past. But
 you weigh well the excellency of talking
 with those Champions of Learning, hun-
 dreds of years since gathered to their former
 dust. By whose pensills wee see drawne the
 lively Images of deceased Monarchs, the
 formes of government, and very lives of states.
 Out of which patternes, if you please to
 deeme the least part of this to have been ta-
 ken, it shall heape to my joy that the follow-
 ing Tract will not seeme a spurious and de-

THE EPISTLE &c,

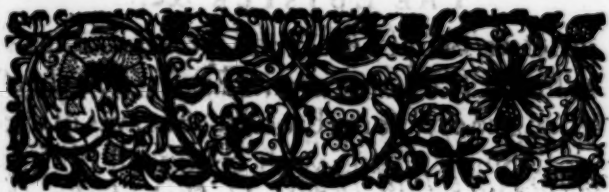
generate of spring. Upon presumption of
which I feare not, as the Eagles doe their
young, to expose my brood to the rayes of the
open Sunne. Thus with continuall wishes
for addition to your happinesse, I take leave,
From my Study in Merton Colledge June 9.
1637.

Your VVorship's in all bumility

to be commanded

F. ROVS.





To the Reader.




I is not a thirst of empty glory that makes me runne hazard of your censure, but a consideration of the weaknesse of Schoole-masters, who undertake to read the Greeke Orators to raw Schollers, themselves being not ripe in the Attick custumes. *I* have therefore so farre endeavoured as you see. *I*f any thing may afford a scruple to any, he shall engage me that will require satisfaction. *I*f any thing seem amisse,

To the Reader.

*Wisse, it shall be taken by mee as a favour
to heare of it from any. For I am not of
those whose eares are stoppt, when their
errors are told them. If this please it
shall adde spurres to the finishing of this
course intended; and as occasion may give
leave, you shall have the rest that may be
spoken.*

Yours

F. R.



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Cecropia, Cranao, Arctia, Attica,
Athens sub Cecropi. Certamen Pal-
ladi & Neptuni, Plistarchi ea de re
sententia, Alii sub Erotheo volunt
nominari, Iustinus sub Amphitryone,
Salenus, Selinus, Satina, Serbina.

2 *Athenarum situs, Arcus, polis, A-*
νοδῶν, Herba lucentes, Murus, Pe-
lagicus & Simonicus, Propylea cir-
cuitus veteris urbis, & nova, i. d. &
ἡ νέα πόλις. Piraei brachia. Murus
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ρμρ, Ἐλρ. Madia salis edendi, Tes-
era hospitalis, seu synholum. Apollo
Ἀνδῆρ, Πάπρ, Ἀλῆρ, Ὀρ,
ρῆρ. Paan & ejus verbi origo. Mer-
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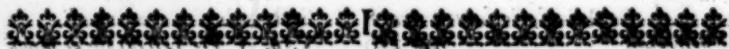
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ARCHÆOLOGIE ATTICÆ

LIB. I. CAP. I.

Iavan, Ior, Iaones, Ionia, 'Αελιχ. 'Αελια. 'Αελ. Athens in αἶθ, Cecropia, Cranae, Athis, Antica, Athena sub Cecrope. Certamen Palladis & Neptuni, Plutarchi ea de re sententia, alii sub Erethreo volunt nominati, Justinus sub Amphitryone. Salenas. Selines. Satine. Sebhina.

BY the sonnes of Noah^a were, the Iles of the^a Gen. 10. 3:
Gentiles divided in their lands, every one after his tongue, when by their audacious folly they would have mounted up to heaven, thinking to leave a name to posterity, by building Castles in the air. From which attempt proceeded that which before they were jealous of, namely, a scattering abroad upon the face of the earth; he having so spoken it, whose breath alone affords a fair wind. Hoyst then their sailes they must, and, bidding adieu to the plain in the land of *Shenar*, seek out some new habitation. Travellers they were of yore, & yet still must journey: Each one in as different a course, as of a divers language: The sons of *Shem* their way: the sons of *Japhet*, theirs; *Gomer*, and *Magog*, and *Madai*, and *Iavan*; with whom I purpose one furlong

to keepe company, leaving the rest on one side or other, or behind, looking only to my proposed scope. ^b Ἀπὸ δ' Ἰαυδρῶν ἰωνία καὶ μέγας Ἰλλυριεὺς γέγονεν. From *Iavan* came *Ionia* and all the *Greekes*. And in Scripture we have *Iavan* put for *Greece*; ^c Dan. 10. 20. in *Daniel* twice, ^c And when I am gone forth, see the Prince of *Grecia* shall come. And againe, ^d He shall stirre up all against the *Realm* of *Grecia*. Where although the old translation renders it not *Iavan*, yet it is so found in the originall. He then coming into the country called afterwards *Attica*, left unto it his own name, whence it was tearmed *Ionia* and *Ias*.

^e Strabo l. 9. p. 392. Ἡ γὰρ Ἀττικὴ τὸ παλαιὸν Ἰωνία καὶ Ἰὰς ἐκαλεῖτο. For *Attica* was antiently called *Ionia* and *Ias*. In which words we still retaine some reliques of the radix, notwithstanding the small difference of the termination. But if we please to view after what title the sons of *Iavan* were stiled *Iaones*, we shall come nearer home. *Strabo* in the above quoted place, Ὁ δὲ ποιητὴς ὅπου φη--Ἐν δὲ δὲ Βασιτοὶ καὶ Ἰδοῖες--ποδὲ Ἀθῶναιος λέγει. *Homer* when he saies, There the *Bæotians* and *Iaones*, speaks of the *Athenians*. The Scholiast of *Æschylus* on these words,

^f In Persis. p. 133.

Ἰσθὺν δ' ἐν Ἰδοῖς οἱ Ἀθῶναιος λέγοντι ἐν τῷ Ἰδῶν Βασιλευσιν αὐτῶν. It is to be understood, quoth he, that the *Athenians* are tearmed *Iaones*, from one *Iaon* (he meanes *Iavan*) that was their King. Neither is it strange that the *van* or *u* *velan* is left out; for though it be not written, yet perswaded I am that it was as much pronounced, as other *an* *Diphthongs* were.

^g Donat. in Ter. p. 130.

For the *antique Latines* and the *Greekes* spake it as broad *ay*, as if it had been *thesavros*, not *thesavros*. *St. Walter Raleigh* is of opinion; That *Asia* the lesse had people before *Greece* had any, and that *Iavan* did not fly from *Babylonia* into *Greece*, but took *Asia* the lesse in his passage, and from thence past over the nearest way, leaving his owne name to some maritime province on that side, as he did to that part so called. In which, although the authority of so worthy and judicious a man might move much, yet it shall be sufficient for me, only to goe so farre, as antiquity will beare

beare me out. ^a *Thucydides* reports, that it is manifest that all ^a *Lib. I. p. 2.*
 Greece was not *βαλυστος διακρηνη*, firmly inhabited, but that
 there were continuall pilgrimages, or removings of the in-
 habitants, forsaking their former places, being driven out
 by a stronger and greater number. Wherefore when there
 was no safe traffique or commerce by sea or land, each ma-
 nured his grounds for to have provent, alone to serve for
 present necessity, desiring no more then from hand to
 mouth; it being uncertain, how soon they might be compell-
 ed to get them thence. Whereupon they did more willing-
 ly change their seats; not taking grievous that sharp charge,
veteres migrate coloni, Be gone you ancient Boores. But the more
 fertill soyle had hard bickrings. *Theffaly, Beotia*, and a great
 part of *Peloponnesus*, except *Arcadia*, was often invaded, and
 the old Lords expelled. *Τὴν γὰρ Ἀττικὴν καὶ τὴν ἑσθιατικὴν διακρη-
 νησθῆσαν ἀνακτασθὲν ἑαυτοῖς, ἀποπρωτοῖσι φωνὴν ἐς αὐτοὺς αἶει.* But *Attica*,
 by reason of the thinnesse or barrennesse of the ground, was alwaies in-
 habited by the same men (none it seems being willing to leave
 his better, for a worse) not affording fuell to contention. Out of
 which peace sprung up so great a multitude, that *Attica*,
 even now swarming, and *ἐχ' ἰσχυρῆς ὄντος*, not able to contain and
 feed so many, is constrained to send forth Colonies into *Ion*ia, a
 region of *Asia* the lesse, which is reported by the *Greekes* to
 borrow denomination from *Ion* the son of *Xuthus*, or, as the
 Poets say, *Apollo* and *Creusa*, who in the words of *Euripides*
 is thought to be *Ἐκίστης Ἀνδρόφωδος*, the maker or founder
 of *Asia*. The mother *Ion*ia (for so I please to say) kept not
 still her former name. For in procelse of time she owned
Attica; from *Attica*, as ^d *Strabo* sayes, or from *Attica*, accord-
 ding to ^e *Pausanias*, who was the first king thereof, by ^f *Tzet-*
^g *zes* on *Lycophron* called *Attica*. But ^h *Dion Chrysostom* brings
 a more naturall reason then this, why it was *Attica*. *Attica*
 signifies a shore, both in the *Greeke* and ^{*} *Latine* speech. Now
 because all of it, within a little, was washed with the sea,
 and ^h *ἀλυστὴς*, it might challenge unto it selfe *Attica*. *Dion*

Thueyd.

^c In *Ione*.
^{T. 2.} p. 619.

^d *Li. 9.* p. 397.

^e In *Att.* p. 2.

^f *Pag.* 23.

^g *Orat.* 6.

^{*} *Virg. Æn.* 5.

^{p.} 214.

^h *Strabo* l. 9.

p. 391.

i Pa3. 22.

k In Spicilegiis.

l Strabo & Paus. locis præd.

m Varro apud August. l. 18; c. 9. de civit. Dei.

n In them. p. 87. l. 23.

o Lib. 2.

ἡ δὲ πόλις τὴν ὀλίγην πύσαν αὐτῶν ὑπὸ τῇ θαλάττῃ, ὅθεν ὁ Ἰννομάχας, ὃς ἀκτῶν τινα ἔσται. Hence Ἀλκibiades by the Ænegmetical Poet in his *Cassandra* is put for this country. Tzetzes. Because it is (*Alia*) a cliffe, that is cast forth and lying in the sea. And Athens her selfe by Plautus is said *Athens in alia*, pro *Athenis Atticis*, as *Palmerius* hath noted. But this grew old after a season, & *Cecrops*, having married the daughter of *Atlas*, glories in his *Cecropia*, and *Athens* was called *Cecropia*, & *Cecropis civitas*; and after that *Cranæus*, from *Cranæus* the king that succeeded him. This *Cranæus* among other of his daughters had one *Atthis*, from whom also was derived *Atthis* and *Attica*; next *Posidonia* and *Minervia*, from *Neptune* and *Pallas*. In this region stood *Athens*, *Queene of Greece*, so called, from that victory which *Minerva* got over *Neptune*, when *Cecrops*, moved with a prodigie of a sudden shooting up of an Olive, and bubbling forth of a salt spring in the *Acropolis*, consulted the Oracle of *Apollo*, who taught them that the one did signifie *Neptune*, the other *Minerva*, taking therefore the men into suffrages for *Neptune*, and the women for *Minerva*, who had most voices should carry it. The females being more, the Goddesse bore away the bell. Loe here a witty Devill to bring in ἐμπελὺς θάλασσα; Gods of his own making, to infold the superstitious in an ignorant zeal. However let us leave the shadow of poetical fictions, and take the true draught out of *Mythology*. *Plutarch* is of opinion; that the ancient kings striving to draw away their subjects from seafaring negotiations, and a desire to live by sayling, unto tillage and manuring of ground, gave occasion of the speech that *Neptune* and *Minerva* did altercate about the city. ἐκείνους δὲ, &c. *Neptune* is put for the Sea and businesses thereof. *Minerva* for Arts and ingenuous kinds of life: nay saies *Ovid* in his *Kalendar*, *Mille Dea est operum*, she is a Goddesse of a thousand trades. Others say that the City was consecrated to her by *Amphictyon*, & nomen civitati Athenas dedit. c *Justin*. Others in the time of *Erechtheus*, among which is *Herodotus*, will have this name

name given. Which Author^d Marcianus Heracleota doth fol- d in *Mem-*
low, *ὑστέρῃσι δὲ χερσὶν ἔρεθίσας* & *πλεῖστας ὑγυιάσας* ἀπὸ τῶν Ἀθηνῶν γήσιν.
& *προσηγάγετο λαβεῖν*. This was that Erethibem, who in a time of
drought over all the world, except Egypt, brought corn to
Athens, and taught the Eleusinian mysteries. Beholding this
City hath bene to Egypt for other kings; to wit, & Cecrops, Aristoph.
and Menesthem, for his father Petes was an Egyptian. In the sch. pag. 79.
time of Diodorus Siculus, and before him, it was received Tzet. in
opinion, that Athens was peopled by the Egyptians, said in Lycop.
that tongue answering to Athene in Greeke, as Tzetzes out of P.²³
Carax. Nay that they should be of the inhabitants of Sais;
they argue from this. Because that the Saitæ and Athenians
have divers customes alike. Witnesse Diodorus Siculus. But it
pleases not me. I conjecture that first it was called Athens,
when the people began more seriously to addict themselves
to civill government, and study of good literature; know-
ledge and art being ascribed to Minerva. Τῇ δὲ Ἀθηνᾷ & ἐν-
σώματι θεοῦ δαμῶν ἢ τῇ Ἀθηνᾷ, saies Aristotile. Nay her name f Polit. l. 8.
being derived from thence, Ἀθῆνα in the Chaldy tongue c. 9.
signifying to study or learne: from which come thenaa, and
with an article Hatthenaa, as^a Heinsius the most learned. g In Aristar.
As for the conceit of Goropius Becan, from ana the number of Sac. Synt. 1.
three, which notes eternity; and so from hat-het-ana. Athena. c. 1. p. 27.
But because wisdom doth contain eternity; let us send it
back into Germany. Loe now Athens named from learning,
which was once the^b shop of letters and the Muses, whereof b Isidor.
is now deplorably destitute, having lost the glory of former
Athens, nay the name it self. For if we believe some they tell
us, that now it is Salenos or Selines. To whom I accord not.
Because that I have read Selines for Megara called Nisæa,
which is not many miles from Athens. Furthermore in dis-
course with a native of Peloponnesus, who lived many years in
that City, I had no other appellation from him then Ateene,
wh^c others write Satina, corrupted, as Porcius & Meursius tru- d In Hódcep.
ly think, for eis Ἀθῆνας. Nay^a Hugo Favolius who was there Byz. l. 3.
A 3 himselfe

himselfe even to the same purpose names it *Sethina*.

Undiq; sic misere nobis spectantur Athenæ,

Dedala quas Pallas sese coluisse negaret,

Quas, Neptune pater, nunquam tua mania dicar,

Indigenæ Sethina vocant.---

We wretched *Athens* round doe view, which now,

Though once ingenious *Pallas* love, 's her shame,

And t'have beene thine, *Neptune*, would'st disavow,

To which the Homebred give *Sethina* name.

C A P. II.

Athenarum situs. *Ἀθ. πόλις.* *Ἀκρόπολις.* *Herbae lucentes, Murrus, Pelasgicus & Cimonium, Propylæa. Circuius veteris urbis, & novæ. ἡ ἄνω & ἡ κάτω πόλις. Piræi brachia. Murus Phalericus. Porta. Aer. Laus passim apud scriptores. Cephissus Fluvius.*

b In Panath.
p. 171, 172.

Greece, saith *Arifides*, is placed in the midst of the whole earth, and in the midst of it stands *Attica*; the navell whereof is *Athens*, by which all Greece, closeted in the wombe of time, received nourishment, before an happy birth had brought her forth into the light. She is seated upon a very high rock, which habitations doe compass, as *Strabo*: on the top of which stands that renowned fabrick even to this day, which *Cecrops* from himselfe names *Cecropia*; of old *Ἀθ.* the City, by a kind of excellence, in a bravado of their antiquity, concerning which they were in perpetuall contention with the *Argivi*. Wit-

c Lib. 9. pag.
396.
* Plin. Nat.
hist. l. 7.
c. 56.

d In Att. pag.
12. l. 16.
e Eunuch.
act. 5. sc. 6.

f Attic. p. 24.
l. 43.

nesse *Pausanias*. *Terent.* *An in astu veniit?* *Donat.* *Sic Athenienses urbem suam vocabant, unde ipsi incole Ἀθ. vocantur.* So, saith he, the *Athenians* called their City, whence the Citizens themselves are called *astoi*. After that they called it *Ἀθ.* *Pausanias*. Which in his time was called *Ἀκρόπολις* or the high City, although it be often interpreted *Atx* a Castle; which

which ever were sacred to *Minerva*, as *Aristides*. Who therefore is by *Caullus* in his *Argonauticks* named *Divaretinus* in *summis urbibus arces*. The Goddess that keepes the Turrets of Cities. This onely now remaines, the succour and shelter of the barbarous *Athenians*, being strongly furnished with men and armes, in which alone dwell *Janizaries*, to the number of seven hundred thousand, as *Christophero Angelo* told me, and avouched it, I fearing least he had mistaken the number. As for the forces thereof *Hugo Favolius* shall thus instruct you,

g Orat. in Minerv. Tom. 1. p. 21.

g Hodep. Byz. l. 3.

Arc tantum celebris hoc tempore montis eodem

Quæque impõsa iugo est, vastas proffectat in undas

Æquoris, & circum dispersa mapalia, & omnes

Externo indigenas nocuuntur ab hoste,

Nobilis arc, toto qua non est altera Græco

Nota magis regno, validisque instructior armis,

Ignivomæque magis tormentorum impete tuta

A Castle onely famous at this day;

Set on an hill, below which views the sea.

The scattered thatcht sheds, that stand it about,

The fort defends, and keeps invasion out,

And natives safe. A fort; none noted more

In Greece, which hath a better warlike store;

Or it for fiery Cantons goes before.

Upon the toppes of this Turret stand the fashions of Halfe-Moones most rarely gilded, after the manner of the *Ishmaelites*, who have the Moone in no small honour, as my much honoured Mr. *Selden* hath observed. Of which Lunulets thus speaks *Favolius*,

g De Diis Syris, Syn. 2. cap. 2. p. 288.

Cujus inaratis longe rutilantia Lunæ

Ardua cælivagæ ferunt fastigia nubes.

Whose tops with gilded Moones aspiring high,

Doe knock the Clouds the pilgrims of the skie.

Neither may it passe obscurely which I have taken up, being let fall from the mouth of an eye witnesse; namely, that

on the side of this hill, on which the *Acropolis* is built, grows a certain kind of hearb, that farre off, in the night season, gives a most shining and glittering light, to which when a man shall approach, he shall discern nothing but the hearb it selfe. Of which matter I seriously wish that I could testify the truth. It was delivered to me, *bona fide*, with good credit. The walls that environ this, are none now, saies *Favolinus*, but in former time it hath beene well fenced; some part thereof erected by those two *Tuscan* brothers, who leaving their country, lived here under the *Acropolis*, called *Πελαργοί*, *Pelargi*, *Storkes*, *στὰς τῶν στέρνων*, for their wandring: ^a *Strabo*: ^b *Pliny* sayes their names were *Euryalus* and *Hyperbius*; the two that first built houses of brick at *Athenis*, when formerly they had Caves for dwelling places. But by the authority of *Pausanias*, though the Printers and Scribes have done both that Author, and the persons wrong, in putting a false name upon one of them, I will doe them none. Read then *Laterarius domus constituerunt primi Agrolas & Hyperbius fratres Athenis*, &c. ^c *Pausanias*: *οἱ αὖτ' Ἀγρόλας & Τυερβίου*. From these was that part which they edified called *Pelargicum*. *Aristophanes* in *Avibus*.

Ἡ δὲ τῶν κατὰ τὸν Πύργον τῆς Πόλεως τὸ Πυλαρίον;

The other part of the *Acropolis* which was left naked, *Cimon* the sonne of *Miltiades* clothed. *Pausanias* in the fore quoted place. These walls admitted no gate but one, so rarely beautified with that costly *Propyleum* or porch, on which *Pericles* is discommended by ^d *Demetrius Phalareus* for disbursing so great a summe of money. ^e For which he was not smallly troubled how he might give up his accounts to the people; His Nephew *Alcibiades* therefore seeing him somewhat sad, and demanding the cause, to whom when his unkle replied, that it was about giving his accounts, seek rather, quoth he, how you may not give them. By which counsell the *Athenians* were entangled with that neighbour war against the *Lacedæmonians*, in which they found not vacancy for an audit.

By

^a Lib. 9. pag. 397.

^b Nat. hist. l. 7. c. 56.

^c In Attic. p. 36. l. 34.

^d Tull. Off. l. 2.

^e Val. Max. lib. 3. c. 1.

By the way it shal be fit to acquaint you with thus much, that it was not permitted to a dog to enter into the *Acropolis*, as *Plutarch* δια τῆ ἀκολούτου καὶ δουλοῦς it may bee, for his heat in Venerie and ill savour. Goats likewise, saies *Varron*, came not thither, unlesse for a necessary sacrifice once, least they should hurt the *Olive* which is said first to have sprung up there. The circuit of this *Acropolis* is said to be threecore stadia. Now a *Stadium* is about some ^{*} six hundred & twenty five feet, eight of which make a mile, it being the custome of the ancient Greeks, so to measure the length or distance of grounds, or Cities, by the *stadia*. The first City then is contained in seven miles and an halfe. But at this were added more houses able to make a City of themselves. And so indeed were they distinguished by ἡ ἄνω & ἡ κάτω πόλις. The upper and lower City. ^b *Plutarch*, ἡ ἄνω καὶ ἡ κάτω θαλάσσιον περὶ τῆς πόλεως ἀνω πόλιν διαφύλαξαι. Note here moreover, in the reading of your Greek Authors, that when you meet with τὸ ἄνω in the description of a Countrey, you presently must conceive the higher part, if it be τὸ κάτω, ^a *Thucydides*. Ἐπεὶ δὲ τὸ πρὸς ἀλλήλους τὸ καὶ τῶν ἄλλων ὄντων ἡ θαλάσσιον καὶ ἡ πῶν. And they preyed upon each other, and among the rest who were not addicted to the sea, yet lived below, understand neare the sea, *Schol.* καὶ ἡτοι ἡ γὰρ ἡ θαλάσσιον. The τὸ ἄνω then, and τὸ κάτω knit together made but one joynt corporation; both as it were uniting *Piræum* unto themselves, tooke up, as ^b *Dion Chrysostome* writes, two hundred *Stadia*, which is about five and twenty miles. Upon which place, *Morellus* produces a *Scholast* testifying that the walls were πελὼν ἢ ἑκατὸν ἢ πεντήκοντα ἢ ἑκατὸν ἢ πεντήκοντα ἢ ἑκατὸν ἢ πεντήκοντα fifteen miles save one furlong. Where I wonder that the learned man had not eftsoon perceived the number to have been corrupt, and written xi for si, twenty five for fiftene. For so it ought to be. Neither is it strange that it had so large bounds. For consider that from *Piræum* to *Athens* were reckoned five miles, as you may see in ^c *Pliny*, from *Athens* c *Nat. hist. l. 2* to *Phalerum*, and so to the other side of *Piræum* foure miles ^{c. 85.}

B

and

^f *Ελληνικ.*

^{P. 175.}

^g *De re Rust.*

^{*} Fine feet make a pace, and a thousand paces a mile. *Ibidor.* *Orig. lib. 15. c. 16.*

^b In *Phoc. p. 549. l. 47.*

^a *Lib. 1. p. 6. a*

^b *Orat. 6.*

and a quarter: The utmost wall of which *Thucydides* speaks in his second book consisted of five miles a quarter & halfe. The girdle of *Pyreum* and *Munychia* had seven miles and an halfe more. All which being put together make up but twenty two miles one quarter and one furlong. But *Dion Chrysostom* must be here understood; and it behoves us to conceive that he spake not barely of the naked wals, for then it cannot

d Loco citato

hold; but I suppose some houses to have been without *ἡ πόλις* & *ἀστυνορία*, as he saies, *ὅτι ἀπὸ τῆς πόλεως ἡ πόλις ἐξυπαρτάται*. In which I appeale to more judicious heads. Neither can I silently passe by the opinion of *Iohn Meursius*, who reading

e In Archad.

p. 244. l. 37.

f Att. Lect. l.

3. c. 4.

in *e* *Pausanias*, these words, *ἡ δὲ πόλις μάλιστα ἀστυνορία*, should presently obtrude to us, that *Pausanias* teaches, that the *f* wall called

Phalericus is but twenty *stadia* or two mile and an halfe.

When indeed he meant nothing lesse. For speaking of salt Springs, which he calls *ἁλιδόεις κρήναι*, he seems to involve

a reason drawn from the neerenesse of the sea. For when he writes of this brackish well. Among the Athenians, the Sea

which comes up neere *Phalerus*, is distant from the City but twenty

stadia at the most, quoth he. Where *Amasius* had this strangely docted. *Athene & Phalero abjunt stadia haud amplius*

XX. And that this was the meaning of the Author, proves that which followes. He might have likewise considered

that *ἡ πόλις* with a Dative case signifies not only *juxta* and *propè*

as I have translated it; but *supra* sometimes, which will now serve better. And *Meursius* indeed blames the number; but

sees not into the words. Now it is not needlesse that the two walls, which joynes *Pyreum* and *Athens* at so long a distance,

be somewhat spoken of, seeing they are reckoned by *a* *Livie*

among the *milia iugenda*, Many things worthy of sight at

Athens. These are the *μυρία τοῖσιν*, in *b* *Propertius*,

--- *These brachia longa viæ.* *c* *Appian* of *Alexandria*, *μυρία*

αἰάων, and *d* *Plutarch* in *Cimone*. One lying towards the

North, of which *e* *Plutarch*. The other toward the South,

in

a Lib. 37.

b Lib. 3. Eleg.

19. p. 192.

c In bello

Mith. p. 125.

l. 9.

d Pag. 355. l.

10.

e In Pericle.

p. 115. l. 20.

In height about forty Cubits, as ^f *Appian* testifies. These are ^f In *Mithi. p.*
called *διὰ μέρου τείχη* by ^g *Dion Chrysostom*, because *Athens* being ^{124. l. ult.}
at one end, and *Piræum* at the other, these were drawne forth ^g *Orat. 6.*
between. And when writers speake of *Νότον διὰ μέρου τείχους*,
it may be conjectured that it is for distinction of that *Νότον*
τείχους in the *Acropolis* which *Cimon* built, ^h witness *Pausanias* ^h In *Attic. p.*
Aristophanes seems to bring authority for an opinion that ^{19. l. 8.}
Themistocles built these. In *Equitibus.* ⁱ *P. 337.*

Τὸν Πειραιᾶ περιέμαζεν.

Which his ^k *Scholiast* affirms. Τὸν δὲ Πειραιᾶ Θεμιστοκλῆς περι- ^k *P. 338. A.*
σέβαλλε τῷ πόλει For *Themistocles* added *Piræum* to the City. we read ^{co. 2.}
in ^l *Probus* that he was the only agent in walling the City, ^l In *Them. p.*
& that he so hastned the accomplishing, that they were faine ^{27.}
to be as it were sacrilegious, and make use of materials for-
merly consecrated to the edifying of Temples, and Monu-
ments of the dead. But ^m *Plutarch* gainsaies this, and that ^m In *Them.*
he did only τὴν πόλιν ἐξέπλεν εἰς περιῶς, ἢ τὴν γὰρ τῆς θα- ^{p. 87. l. 25.}
λάτης, conjoyn the City & *Piræum*, and put the land to take ⁿ *Plut. in*
acquaintance with the Sea. It seems somewhat forward be- ^{Cim. p. 355.}
fore. However, so fenny was the ground it was founded up-
on, that the worke soon came to great reparation, which ^o *Plut. p. 355.*
ⁿ *Cimon* the sonne of *Miltiades* undertook. For which stones ^{l. 12. unless}
of an huge weight and lime, he made the earth so firm that it ^{το ὕπερ}
could not give. Nay he was so liberall, that he did out of his ^{may have re-}
own expences to great favours, to a people that some years ^{spects to Conon}
after gratified him with exile. Neither did he only mend the ^{who after the}
breaches; but in after time ^o finished the whole work, so ^{victory at}
that he may truly be said to be the founder of them. Let us ^{Cnidus erected}
now come to the Gates of the City. * *Menisius* hath obser- ^{these walls}
ved tenne, but I feare they will scarce suffice to such a vast ^{as Pausan. in}
City. Take then these. *Dipylon* or *Thriasia* the fairest of all, ^{Atticis p. 2. l.}
velut in ore urbis posita, placed as it were in the front of the ^{14. I would}
City, saies *Livie*, major aliquanto patentior, quam cetera est, ^{neither de-}
greater somewhat and wider then the rest. Hence I suppose ^{cieve my selfe}
named *Dipylon* as if it were as big as two Gates. Πηγῶν δὲ Πι- ^{or the Reader,}
^{* Attic. Lect.}
^{p Dec. 4. l. 1.}
^{p. 11. A.}

- raice. Neere the Temple of Chalcoodon. Here were buried some of those that died in fight with the Amazons in the time of Theseus. ^q Plutarch. ⁹ Hippades. Where the bones of Hyperides the famous Orator rest with his progenitors, who being racked under Anipater, chose rather to bite off his tongue, then to divulge the secrets of his Country. ¹ ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶⁷ ⁴⁶⁸ ⁴⁶⁹ ⁴⁷⁰ ⁴⁷¹ ⁴⁷² ⁴⁷³ ⁴⁷⁴ ⁴⁷⁵ ⁴⁷⁶ ⁴⁷⁷ ⁴⁷⁸ ⁴⁷⁹ ⁴⁸⁰ ⁴⁸¹ ⁴⁸² ⁴⁸³ ⁴⁸⁴ ⁴⁸⁵ ⁴⁸⁶ ⁴⁸⁷ ⁴⁸⁸ ⁴⁸⁹ ⁴⁹⁰ ⁴⁹¹ ⁴⁹² ⁴⁹³ ⁴⁹⁴ ⁴⁹⁵ ⁴⁹⁶ ⁴⁹⁷ ⁴⁹⁸ ⁴⁹⁹ ⁵⁰⁰ ⁵⁰¹ ⁵⁰² ⁵⁰³ ⁵⁰⁴ ⁵⁰⁵ ⁵⁰⁶ ⁵⁰⁷ ⁵⁰⁸ ⁵⁰⁹ ⁵¹⁰ ⁵¹¹ ⁵¹² ⁵¹³ ⁵¹⁴ ⁵¹⁵ ⁵¹⁶ ⁵¹⁷ ⁵¹⁸ ⁵¹⁹ ⁵²⁰ ⁵²¹ ⁵²² ⁵²³ ⁵²⁴ ⁵²⁵ ⁵²⁶ ⁵²⁷ ⁵²⁸ ⁵²⁹ ⁵³⁰ ⁵³¹ ⁵³² ⁵³³ ⁵³⁴ ⁵³⁵ ⁵³⁶ ⁵³⁷ ⁵³⁸ ⁵³⁹ ⁵⁴⁰ ⁵⁴¹ ⁵⁴² ⁵⁴³ ⁵⁴⁴ ⁵⁴⁵ ⁵⁴⁶ ⁵⁴⁷ ⁵⁴⁸ ⁵⁴⁹ ⁵⁵⁰ ⁵⁵¹ ⁵⁵² ⁵⁵³ ⁵⁵⁴ ⁵⁵⁵ ⁵⁵⁶ ⁵⁵⁷ ⁵⁵⁸ ⁵⁵⁹ ⁵⁶⁰ ⁵⁶¹ ⁵⁶² ⁵⁶³ ⁵⁶⁴ ⁵⁶⁵ ⁵⁶⁶ ⁵⁶⁷ ⁵⁶⁸ ⁵⁶⁹ ⁵⁷⁰ ⁵⁷¹ ⁵⁷² ⁵⁷³ ⁵⁷⁴ ⁵⁷⁵ ⁵⁷⁶ ⁵⁷⁷ ⁵⁷⁸ ⁵⁷⁹ ⁵⁸⁰ ⁵⁸¹ ⁵⁸² ⁵⁸³ ⁵⁸⁴ ⁵⁸⁵ ⁵⁸⁶ ⁵⁸⁷ ⁵⁸⁸ ⁵⁸⁹ ⁵⁹⁰ ⁵⁹¹ ⁵⁹² ⁵⁹³ ⁵⁹⁴ ⁵⁹⁵ ⁵⁹⁶ ⁵⁹⁷ ⁵⁹⁸ ⁵⁹⁹ ⁶⁰⁰ ⁶⁰¹ ⁶⁰² ⁶⁰³ ⁶⁰⁴ ⁶⁰⁵ ⁶⁰⁶ ⁶⁰⁷ ⁶⁰⁸ ⁶⁰⁹ ⁶¹⁰ ⁶¹¹ ⁶¹² ⁶¹³ ⁶¹⁴ ⁶¹⁵ ⁶¹⁶ ⁶¹⁷ ⁶¹⁸ ⁶¹⁹ ⁶²⁰ ⁶²¹ ⁶²² ⁶²³ ⁶²⁴ ⁶²⁵ ⁶²⁶ ⁶²⁷ ⁶²⁸ ⁶²⁹ ⁶³⁰ ⁶³¹ ⁶³² ⁶³³ ⁶³⁴ ⁶³⁵ ⁶³⁶ ⁶³⁷ ⁶³⁸ ⁶³⁹ ⁶⁴⁰ ⁶⁴¹ ⁶⁴² ⁶⁴³ ⁶⁴⁴ ⁶⁴⁵ ⁶⁴⁶ ⁶⁴⁷ ⁶⁴⁸ ⁶⁴⁹ ⁶⁵⁰ ⁶⁵¹ ⁶⁵² ⁶⁵³ ⁶⁵⁴ ⁶⁵⁵ ⁶⁵⁶ ⁶⁵⁷ ⁶⁵⁸ ⁶⁵⁹ ⁶⁶⁰ ⁶⁶¹ ⁶⁶² ⁶⁶³ ⁶⁶⁴ ⁶⁶⁵ ⁶⁶⁶ ⁶⁶⁷ ⁶⁶⁸ ⁶⁶⁹ ⁶⁷⁰ ⁶⁷¹ ⁶⁷² ⁶⁷³ ⁶⁷⁴ ⁶⁷⁵ ⁶⁷⁶ ⁶⁷⁷ ⁶⁷⁸ ⁶⁷⁹ ⁶⁸⁰ ⁶⁸¹ ⁶⁸² ⁶⁸³ ⁶⁸⁴ ⁶⁸⁵ ⁶⁸⁶ ⁶⁸⁷ ⁶⁸⁸ ⁶⁸⁹ ⁶⁹⁰ ⁶⁹¹ ⁶⁹² ⁶⁹³ ⁶⁹⁴ ⁶⁹⁵ ⁶⁹⁶ ⁶⁹⁷ ⁶⁹⁸ ⁶⁹⁹ ⁷⁰⁰ ⁷⁰¹ ⁷⁰² ⁷⁰³ ⁷⁰⁴ ⁷⁰⁵ ⁷⁰⁶ ⁷⁰⁷ ⁷⁰⁸ ⁷⁰⁹ ⁷¹⁰ ⁷¹¹ ⁷¹² ⁷¹³ ⁷¹⁴ ⁷¹⁵ ⁷¹⁶ ⁷¹⁷ ⁷¹⁸ ⁷¹⁹ ⁷²⁰ ⁷²¹ ⁷²² ⁷²³ ⁷²⁴ ⁷²⁵ ⁷²⁶ ⁷²⁷ ⁷²⁸ ⁷²⁹ ⁷³⁰ ⁷³¹ ⁷³² ⁷³³ ⁷³⁴ ⁷³⁵ ⁷³⁶ ⁷³⁷ ⁷³⁸ ⁷³⁹ ⁷⁴⁰ ⁷⁴¹ ⁷⁴² ⁷⁴³ ⁷⁴⁴ ⁷⁴⁵ ⁷⁴⁶ ⁷⁴⁷ ⁷⁴⁸ ⁷⁴⁹ ⁷⁵⁰ ⁷⁵¹ ⁷⁵² ⁷⁵³ ⁷⁵⁴ ⁷⁵⁵ ⁷⁵⁶ ⁷⁵⁷ ⁷⁵⁸ ⁷⁵⁹ ⁷⁶⁰ ⁷⁶¹ ⁷⁶² ⁷⁶³ ⁷⁶⁴ ⁷⁶⁵ ⁷⁶⁶ ⁷⁶⁷ ⁷⁶⁸ ⁷⁶⁹ ⁷⁷⁰ ⁷⁷¹ ⁷⁷² ⁷⁷³ ⁷⁷⁴ ⁷⁷⁵ ⁷⁷⁶ ⁷⁷⁷ ⁷⁷⁸ ⁷⁷⁹ ⁷⁸⁰ ⁷⁸¹ ⁷⁸² ⁷⁸³ ⁷⁸⁴ ⁷⁸⁵ ⁷⁸⁶ ⁷⁸⁷ ⁷⁸⁸ ⁷⁸⁹ ⁷⁹⁰ ⁷⁹¹ ⁷⁹² ⁷⁹³ ⁷⁹⁴ ⁷⁹⁵ ⁷⁹⁶ ⁷⁹⁷ ⁷⁹⁸ ⁷⁹⁹ ⁸⁰⁰ ⁸⁰¹ ⁸⁰² ⁸⁰³ ⁸⁰⁴ ⁸⁰⁵ ⁸⁰⁶ ⁸⁰⁷ ⁸⁰⁸ ⁸⁰⁹ ⁸¹⁰ ⁸¹¹ ⁸¹² ⁸¹³ ⁸¹⁴ ⁸¹⁵ ⁸¹⁶ ⁸¹⁷ ⁸¹⁸ ⁸¹⁹ ⁸²⁰ ⁸²¹ ⁸²² ⁸²³ ⁸²⁴ ⁸²⁵ ⁸²⁶ ⁸²⁷ ⁸²⁸ ⁸²⁹ ⁸³⁰ ⁸³¹ ⁸³² ⁸³³ ⁸³⁴ ⁸³⁵ ⁸³⁶ ⁸³⁷ ⁸³⁸ ⁸³⁹ ⁸⁴⁰ ⁸⁴¹ ⁸⁴² ⁸⁴³ ⁸⁴⁴ ⁸⁴⁵ ⁸⁴⁶ ⁸⁴⁷ ⁸⁴⁸ ⁸⁴⁹ ⁸⁵⁰ ⁸⁵¹ ⁸⁵² ⁸⁵³ ⁸⁵⁴ ⁸⁵⁵ ⁸⁵⁶ ⁸⁵⁷ ⁸⁵⁸ ⁸⁵⁹ ⁸⁶⁰ ⁸⁶¹ ⁸⁶² ⁸⁶³ ⁸⁶⁴ ⁸⁶⁵ ⁸⁶⁶ ⁸⁶⁷ ⁸⁶⁸ ⁸⁶⁹ ⁸⁷⁰ ⁸⁷¹ ⁸⁷² ⁸⁷³ ⁸⁷⁴ ⁸⁷⁵ ⁸⁷⁶ ⁸⁷⁷ ⁸⁷⁸ ⁸⁷⁹ ⁸⁸⁰ ⁸⁸¹ ⁸⁸² ⁸⁸³ ⁸⁸⁴ ⁸⁸⁵ ⁸⁸⁶ ⁸⁸⁷ ⁸⁸⁸ ⁸⁸⁹ ⁸⁹⁰ ⁸⁹¹ ⁸⁹² ⁸⁹³ ⁸⁹⁴ ⁸⁹⁵ ⁸⁹⁶ ⁸⁹⁷ ⁸⁹⁸ ⁸⁹⁹ ⁹⁰⁰ ⁹⁰¹ ⁹⁰² ⁹⁰³ ⁹⁰⁴ ⁹⁰⁵ ⁹⁰⁶ ⁹⁰⁷ ⁹⁰⁸ ⁹⁰⁹ ⁹¹⁰ ⁹¹¹ ⁹¹² ⁹¹³ ⁹¹⁴ ⁹¹⁵ ⁹¹⁶ ⁹¹⁷ ⁹¹⁸ ⁹¹⁹ ⁹²⁰ ⁹²¹ ⁹²² ⁹²³ ⁹²⁴ ⁹²⁵ ⁹²⁶ ⁹²⁷ ⁹²⁸ ⁹²⁹ ⁹³⁰ ⁹³¹ ⁹³² ⁹³³ ⁹³⁴ ⁹³⁵ ⁹³⁶ ⁹³⁷ ⁹³⁸ ⁹³⁹ ⁹⁴⁰ ⁹⁴¹ ⁹⁴² ⁹⁴³ ⁹⁴⁴ ⁹⁴⁵ ⁹⁴⁶ ⁹⁴⁷ ⁹⁴⁸ ⁹⁴⁹ ⁹⁵⁰ ⁹⁵¹ ⁹⁵² ⁹⁵³ ⁹⁵⁴ ⁹⁵⁵ ⁹⁵⁶ ⁹⁵⁷ ⁹⁵⁸ ⁹⁵⁹ ⁹⁶⁰ ⁹⁶¹ ⁹⁶² ⁹⁶³ ⁹⁶⁴ ⁹⁶⁵ ⁹⁶⁶ ⁹⁶⁷ ⁹⁶⁸ ⁹⁶⁹ ⁹⁷⁰ ⁹⁷¹ ⁹⁷² ⁹⁷³ ⁹⁷⁴ ⁹⁷⁵ ⁹⁷⁶ ⁹⁷⁷ ⁹⁷⁸ ⁹⁷⁹ ⁹⁸⁰ ⁹⁸¹ ⁹⁸² ⁹⁸³ ⁹⁸⁴ ⁹⁸⁵ ⁹⁸⁶ ⁹⁸⁷ ⁹⁸⁸ ⁹⁸⁹ ⁹⁹⁰ ⁹⁹¹ ⁹⁹² ⁹⁹³ ⁹⁹⁴ ⁹⁹⁵ ⁹⁹⁶ ⁹⁹⁷ ⁹⁹⁸ ⁹⁹⁹ ¹⁰⁰⁰

from *Collatia*, a Burge not farre off. And happily it is so here, as also in *Diomachia* for *Dionni* is a people of Athens not any great matter distant from the Citty. *Θεαία Θρακία* These are all that I ever met with named: others there are obscurely pointed at by *Pausanias*, as that neere the Gallery which from its various draughts they call *Pæcile*, where is the effigies of *Mercurie Agoræus* in brasse. And others about the beginning of his *Attica*, of which I had better hold my peace then speake as good as nothing. Thus have we found twelve Gates; which being opened enter; sucke that sweet ayre, whose excellent purity brought forth such acute wits,^a & prepared with a most happy bouny understanding judgements for contemplation. Whence ^b *Euripides* may well fraine to this note, that *Venus* sitting neere, and adorning her selfe, sends forth continually *Cupids of Learning* *ἡρώδης ἀπὸ τοῦ ἑωσπύου*. Well may he blesse that elime stiling it *Λαμπελόγαν* *ad ἱέγα*, which hath been the Mother of the *Muses*, by the leave of *Mnemosyne*) or at least the Nurse to them, for there are they said to have travelled with *Harmonia*; as if there were no such melodious consent, as in the Sciences. Let not ^d *Throphiastus* assert all Greece to lye under the same temperature and disposition of the heavens, when at this day it may be spoken, as once *Aristides* did of it. ^e No coast so truly void of all earthly dreggs, and participating more of the cœlestiall and defecated ayre. Not unworthily hath *Sophocles* been lavish in expressions. ^f *Famous*, & *The* ^g *Aia*. p. 57. most Renowned, ^h *Happy*, ⁱ *Sacred Athens*. *Pindarus*. ^k *Wonder*. ^l *Oed. Col. p. 258.* full, ^m *Much spoken of*. ⁿ *Neat*, &c. To the making up of her delight comes to all the river *Cephissus*, which is able to bear vessells of a good burthen, as I have been informed, but the *Turks* fearing least it might be advatagious to any enemy that might invade the, have cut it into many & sundry little streams, damming up with an innumerable quantity of stones the mouth of the river for a mile in length. Thinking they have sufficiently prevented, which they did but suppose could happen.

CAP. III.

Αττικοί, Αθωαῖοι, Mores, & Ingenia. τὸ μὲν παλαιόν. Quantum ho-
dierni differunt à veteribus; & qualem vitæ rationem modumq;
habent.

Γ' εν βίω' ΕΛ-
λίδος p. 196

THE Athenians by ¹Dicearchus are divided into two sorts,
Αττικοί, Atticos, and Αθωαῖοι. Of which though there
were no difference in latter times, yet certainly of old there
was. Inſomuch as one of the puniſhments, which the Athenians
are ſaid to inflict upon their women (for the appeaſing of
Neptune, bringing in an inundation upon their fields to their
great damage, in anger conceived for loſſe of the Title of
the City) was this, ^m That none ſhould after call them
Αθωαῖοι, Athenians, but Αττικοί Atticos. A revenge I ſuppoſe
obnoxious enough. For thus writes my Author. 'Οι μὲν δει-
εργοὶ & λαλιᾷς ὑπυλοὶ, συνεφαλιώδεις, ᾠδαρηταὶ καὶ ξενικῶν
βίων. Curious Babblers, Deceitfull, Calumniators, Obſervers of the
lives of ſtrangers. Πελαργοὶ τὰς λαλιᾷς. A ſufficient witneſſe of
this is ^a St Luke, that ſaies, they did regard nothing more then
to heare and ſpeake novelty. To which end they often met
in Barbers ſhops, where all the news, that was going in thoſe
daies, was currant. Hence ſay we verba in Tonſtrinis proculcata:
and in Greeke καὶ τῶν κυρείων λόγῳ, ^h Ariſtophanes.

m Varro apud
Aug. de Civ.
Dei l. 18. c. 9,

a Act. 17.

b In Plato p.
38.

καὶ τοὶ λόγῳ γ' ἰσθ', καὶ ἡ Ἡγεκλεῖα, πολὺς
ἐπὶ τοῖς κυρείοις καὶ θυμίων
ὡς ἔξαπνός ἀνὴρ μετ' ἡμῶν πλὺς ὅς.

They that ſate in the Barbers ſhops did talke much that he
was ſuddenly grown rich The Scholiaſt ſeems to take the
meaning as if the Comædiā had quipped them for reſorting
to Barbers and neglecting Barber Chirurgions of better cre-
dit. But I ſee no reaſon. They met in both to prattle. c *Ælian*
καθεζομένης ἐν ταῖς τριφυρίαις, καὶ κακῶς ἀγορεύειν ἐν παντί. Ἐπε-
31-

c Var. hiſt. l.
3. c. 7.

Αἰσχρολογία. Sitting in a Chirurgions shop, scandalous, & thirst-
 y to speak ill by all means. *Ἰταλικοί* men Italianated, who
 can smile, even when they cut your throat. Such as *Theophras- Cap. 102*
τὸν hath in his Characters drawn out, who can be affable to *ἰσχυροί*
 their enemies, and disguise their hatred in commendation,
 while they privily lay their snares; that salute with mortall
 embracements, and clasp you in those armes, which they
 meane to embrew in your dearest blood. In summe, faire
 without, but rotten within, like a wound which is healed a-
 bove and seemes sound, but putrifies under the skin. And so
 much the word doth import. *Συκοφαντία*. Given to false
 accusations. The Scholiast of *Aristophanes* writes, that it be- *in Plut. p. 5.*
 ing forbidden to carry Figgs out of *Athens*, and some never-
 thelesse the decree being absolute against it, presuming so to
 doe, they set rogues in the gates that did appeach them, (as
 Plutarch likewise) Hence came this word to be used for *In Solone*
 any crafty knave that gets his living by promootings, *ἢ ὡς* *p. 65.*
συκοφαντίας ζῶν. One that meddles in every mans affaires, and *ἢ Xenophon*
 therefore *Aristophanes* hath fitly brought one upon the *ἢ Ἐλλω β.*
 scene terming himselfe an Overseer both of private and pub- *p. 271. l. 20.*
 like matters. If then such a person had espied any tripping, *b Plut. p. 50.*
 and gotten him on the hip, he would as sure have fetched *c. p. 91. b.*
 him over for his coyne, as any *Summoner* doth a person delin-
 quent towards the flesh, or any Lawyer a credulous client, &
 having well plumed him, afterwards gives him a dimissory.
ἐκταῖνοι (*Sycophants*) *ἡδὲ δὲ παρ' αὐτῶν χεῖματα καμβαλοῖεν ζῶντων.*
Xenophon. Such were many in *Athens*, insomuch that *Aristotle*
 being asked what *Athens* was, answered, *πασχάν*, All beauti- *i Ἐλλω β.*
 full, *ἀλλ' ὅταν πὺ δὲν ἴσῃται σῦλον δ' ὅτι σῦλον*, in a verse of *Hom.* *p. 272. l. 19.*
 mer in the description of *Alcinous* garden, but peares grew a *ὁδον*.
 ripe after peares, & figges after figges, meaning a continuall
 succession of *Sycophants*. This made *Isocrates* the Orator to
 compare the City to a *Curtizan*, with whom few there were
 but would have to doe, yet none dare take to wife; affirm-
 ing it to be the best place to sojourne in, but the worst to inhabit:

By

By reason of their Sycophants & treacheries of nimble tongued Orators Παρρησιαί ἢ Ξενικῶν βίαν. I was once halfe in an opinion that these words were to have been, put to the former thus, σικωφαντῶν Παρρησιαί ἢ Ξενικῶν βίαν, And I think the sence will runne well, Malitious observers of the lives of strangers. The Athenians were φιλόξενοι and held hospitality sacred, and I doubt not but they had that Law. That

^b Απομ. ημ. Forrainers should receive no wrong, ἵνα μὴ ἀδικῶν. Socrates in Xenophon. Now he discommends the Ἀθηνοὶ as ready to trouble and vex strangers in Law, duly marking & bearing

c. p. 428.

an eye unto them to take them at an advantage: As for the Athenienses they were Μεγαλόψυχοι ἀπλῶς τοῖς ἑτοῖς φίλας γνώσοι φύλακας, Brave spirited, single dealing, and faithfull friends. But as the words were at length confounded, so did their manners degenerate, growing into ἀναμαλῶν ἡ φύσις, an Irregularity of nature. As ^c Polybius. No μεγαλόψυχα afterwards, but haughtinesse of spirit, magnanimity now fallen. And when

e Lib. 6.

d Dec. 4. p. 7.

L. 1.

^d Livy saies ex vetere fortuna nihil præter animos servare, he means, they had nothing left but those proud spirits; which their ancient flourishing fortune had puffed up. No ἀπλότης,

e Aristoph. p.

694.

f Πολιτ. π.

εσγ. p. 387.

or simplicity, no ^e Lamb like innocency, or mildnesse, but as ^f Plutarch speaks, People rashly angry, soone pittifull, rather inclined sharply to take opinion, then quietly to be enformed. And as they are ready to helpe base and abject Peasants, so friendly do they entertain childish and ridiculous toys, rejoying in their own praises, and nothing moved with scurrility, Fearfull and terrible even to their Go-

g Lib. 5. c. 3.

p. 207.

vernours, humane towards their enemies. Not unsfely then ^g Valerius Maximus, *Quantam ergo reprehensionem merentur, &c.* How deserve they to be blamed, who though they had just Laws, yet had they most wicked disposition, and chose rather to take their own courses, then put in practise their statutes? As for their impudence, so great was it, that to expresse a countenance void of shame, the Comædian hath put Ἀθηνοὶ βλάπτει, an Athenian look, in ^b Nubibus φίλας γνώσοι φύλακας, so accounted in the time of ^a Patriculus, that what was done in sincerity

and

h Pag. 189-8.

a Lib. 2. p. 47.

culue, that what was done in sincerity and faithfull trust, the Romans would say, it was performed *sic Attica*, with an Athenian loyalty. Fear and power might make them trusty, but how they brake their leagues, tooke part with other *Ilanders* against confederates, and violated the lawes of armes, Historians are not dumb. As for their wrath, it was *deſervens* ^Q, ever mindfull, as ^b *Virgil. memor ira*. And the ha- ^b *Æneid. 1.* tred they prosecuted the Barbarians withall: was so unquenchable, that it burned against ^c all Barbarians for the ^c *Isocrat. in Persians* sake; and they forbid them their sacrifices, as they *Pañ. p. 109.* used to doe murderers among them. Where you must note, that all that were not Grecians were called of them Barbarians. But loe! How are they now become all Barbarous! whether or no people of *Africa*, or some of the *Catelan*, I cannot justly tell; *Mahumedans* all, poore and miserable, living by rapine, or fishing, or tilling the earth: ^d *Fa- d Hoderp.* ^d *Byz. l. 3.* *volius, Duraq, coalli*

Pauperie assuerunt vitam tolerare rapina.

Aut passim infestans furto, raptoq, propinqua

Æquora pirata, sed quæ pars equior, hamis

Fallit inescatos tereti sub arundine pisces.

Aut desolatas exercet vomere terras,

Semper inops, misera, infelix, rerum omnium egena.

Opprest with need they doe their life sustaine

By rapine, and annoy the neighbour maine

By pillaging. Who are most just and good

With angling doe the silly fish delude;

Or plough the grounds made desolate before,

Unhappy, wretched, miserable, still poore.

C A P. IV.

De populi divisione, 'Ευπατριῖδαι, Γεωμῶνται, Δημουργοί. Πεντακοσιομέδωνοι. Ἰππῆες. Ζεῦσι. Θῆτες. Quid Atheniensibus cum Aegyptiis commune.

There were at first but two kinds of people in Athens, two orders quibus inter gradus dignitatis fortunæq; aliquid interlucebat, in which there was a difference of dignity and fortune: such as at this day are in France, either Peers or Peasants; or as in Venice, Patricians and Plebeians. And although Pollux call them τρεῖς ἕσται, three sorts, yet I make but two, because the γεωμῶνται were not any way more gentile for bloud, surpassing for riches, or happy for life. But because he hath so set them, take them thus, as he speaks. ^a τρεῖς ἕσται ἕσται παλαιοὶ 'Ευπατριῖδαι, Γεωμῶνται, Δημουργοί. 'Ευπατριῖδαι, Eupatrides, were such as were descended from the loynes of those Heroes famous in the Greek history, whose families were ever renowned, and posterity propagated to many generations; such as Praxiengide, Ereobuade, Alcmæonide, Cynide, Ceryces, &c. whom we may tearm Nobles, or men of good birth. Γεωμῶνται, Geomori, may not seem unlike our Yeomen, who had lands of their own, and sustained themselves with the fruit and commodities of these their possessions. Δημουργοί, Demurgi, were men of some handi-craft, Tradesmen, such as Tentmakers, Shoemakers, Carpenters, Masons, and the like. But Solon made another division. For when the Diacrii, which were those that lived in the upper part of the City, ^b οἱ ἐν ἄλσει & αἱ ἐν Διογενὲς Laertius; & the Pedieî, which likewise are πεδῆες, such as lived in the middle of the City, or the plain; and the Paralîi who lived near the sea, were at contention about government: The Diacrii leaning to a Democraey, as ^c Plutarch writes; the Pedieî to an Oligarchy, and the Paralîi between both, and had chosen Solon to arbitrate and determine

^e So doth Dionysius Halicarnassicus divide them into *Ευπατριῖδαι* & *ἀγροίκους* lib. 2. n. 2.

^a Pollux l. 8. c. 9. p. 404.

^b In Solone.

^c Pag. 61. in Solonem.

mine the matter; he made these four ranks. Πεντακοσιοδω-
 μους, ἱπποῖς, ζευγίταις, θήταις. *Pentacosiodimnos, Equites, Zeugit-
 as, Thetas.* *Pentacosiodimni* were those who ἐν ἑνεῶς ὁμοῦ καὶ d Plut. p. 65.
 ὕδατος, could make five hundred measures in wet and dry
 commodities alike: What *Possardus* then brings out of *Varro*
 concerning *modium*, hath no place here; for he supposes that
Pentacosiodimnus was he that had as much ground as fifty
Medimni could suffice to sow: but here I will confute him
 with a wet finger. ἐν ὕδατι. For he seems to sow upon the wa-
 ters. This is he whom the *Elzevirii* printed at *Leyden Anno*
1635, under the name of *Postellus*, who was sometime a Pro-
 fessor of Tongues in *France*, and Author of the Treatise *De*
Magistratibus Atheniensium. *Equites* were such as were of abi-
 lity to keep an horse, or had the quantity of three hundred
 measures in dry, and as many in wet: called likewise ἱπποδω-
 τήταις. *Zeugitæ* were such as could of wet and dry in all
 make but three hundred. Any of these three could beare
 office in the Commonwealth. A fourth rank which he cal-
 led ἰθῆταις, *Thetas*, a name from servility, which had no Plutarch.
 power in the rule of the weal publique. But it had not been loco pradi-
 amisse if I had shewn how the *Egyptians* had divided their-
 sto.
 people into three classes, as the *Athenians* did, as I have spo-
 ken above. For the first degree, or *Eupatride*, addicted to lear-
 ning and study, who were had in greater honour, answer to
 the *Egyptian* Priests. Nay those great houses in *Athens* had f Plut. Thef.
 Priesthood by succession, as *Eumolpida*, *Ceryces*, *Cynida*: for p. 8. l. 18.
 out of the stock were chosen Priests; hence ἐπαυριῖν ἐν ἥδου in
 s *Demosthenes*. The *Geomori* who had lands assigned to them g Pag. 74 r.
 for the maintenance of the warre, are not dislike them in num. 164.
Ægypt, who hold possessions on these tearmes, namely, to
 provide souldiers when need shall require to fight. The *De-
 miurgi* resemble those *Plebeians*, who skilfull in some art,
 did set out their labour to daily hire: as *Diodorus Siculus* can
 testifie.

C A P. V.

Tribus quatuor sub Cecrope. Mutata eorum nomina. Augentur à Clisthene: duæ additæ. *Ῥεεργία. Ῥεετορες. Τερψύς. Τίνος. Τριβυλίον. Κοινονία, Φυλατινὸς δῆμος, Ῥεεργινὸς.*

IN Athens there were but four tribes under the rule of Cecrops. Cecropis, Autolichon, Aëia, Paralía; which had other names put to them, Cranaïs, Anthus, Mesogea, Diacris. I suppose from the parts of Attica, it lying partly near the sea; thence Aëia; partly hilly, thence Diacris; partly Mediterrane, thence Mesogea; the other name from the King that was then: Whether the King would honour the Tribe so much, or the Tribe glory in the name of the King, I know not: it is probable that it was an honour to their governour; for as Cecrops gave the first names, Cranaus the second, each assuming a title to himselfe, Erichonius called them after the name of Jupiter, Pallas, Neptune, Vulcan. *Διός. Ἀθωνῆος. Ποσειδωνίας. Ἡφαιστίδος.* But when Ion came to rule, they were named after his four sonnes, Geleontes, Egicorcia; Argades, Hopletes; as ^a Herodotus and ^b Euripides; though Plutarch saies that they were so called ^c ἐκ τῶν ἡμῶν, εἰς αὐτὴν ἀρχὴν ἀπὸ τοῦ βίου τοῦ πρώτου, from the courses of life which they first took. But Clisthenes, a man factious and wealthy, is said by the Councell of ^d Apollo, Alcmeon being Archon, to make ten of them, changing the ancient titles, and taking new from some Demigods or Heroes born in that land, all except Ajax, whom, though a stranger, he puts to the rest; as a neighbour and companion: ^e Herodotus. These then were called *ἑκτόνυμας*; as you would say, giving names; the word so signifies sometimes; as Minerva is said by Dion Chrysostom *ἑκτόνυμας Ἀθωνῶν*, who gave the name to Athens. To these were erected Statues near the Councell place of the Senat. Their names are these ^f In At. p. 4. 5 as ^f Pausanias hath them, Hippothoon, Antiochus, Ajax Telamonius,

^a In Terpsic.
p. 137.

^b In Ione vers.
sus finem.

^c In Solon.
p. 65.

^d Aristides T.
1. p. 336. A.

^e In Terpsic.
p. 137.

^f In At. p. 4. 5

nus, Leo, Erechtheus that slew Immaradus the sonne of Enmolpus in the Eleusinian warre, *Ægeus, Oeneus, Acamas, Cecrops, Pandion*. From these *Ἰπποδωρῆς, Ἀρτίοχος, Αἰαντῆς, Λαορτῆς, Οἰνῆς, Ἀρχαμυρτῆς, Κερκοντῆς, Πανδωρῆς*. To which they put two more, one called after *Antigonus*, the other after *Demetrius* his name, in gratuity to them for the favours received; which in proceſſe of time they changed into *Attalis*, and *Ptolemais*, as *Stephanus* writes, *ὡς ἂν ἐπὶ πονυρῶν εὐεργετησάντες βασιλέων*, having been curteously entreated by the Kings bearing that name. Which being so, let us take heed that *Livie* deceive us not, who at the time when *Attalus* did succor the Athenians against *Philip*, saies they first thought of adding that Tribe to the ten, in thanksgiving that the Rhodii rescued four fighting ships of the Athenians taken by the Macedonians, and sent them home, *Tum primum mentio illata de tribu quam Attalida appellarent, ad decem veteres tribus addenda*. Thus have we seene that there were twelve Tribes in all: Let us look back to the first institution. I suppose they were first ordained for the better administration of civill government. *Eustathius* writes, that they were divided in imitation of the year; the four Tribes according to the four quarters; each Tribe into three Fraternities, which they call *τριῖδες*, or *τριταῖα*, answerable to the twelve Months; each *τριταῖα*, or *τριῖδες*, into thirty *ἡμέραι*, or kindreds, equalizing the daies. For so many only had the year of old. Witnesse the Riddle of *Cleobulus* concerning the year;

Ἐἰς πατρὸς, παίδες ὃ δόδεκα, ἧς ὃ ἐξήντα

Παῖδες τριήκοντα, δίδω δὲ χα εἰς ὅ γυνοῖται.

One Father had twelve Sons, and each son thirty daughters, and every daughter black and white, meaning daies and nights. Over these were governours, *πολιεταίαι*, Kings of the Tribes, who sate upon controversies between party and party of their own Tribes. Each Tertian also had his overseer, called *Τετάρχη*, the Ruler of the *Trium* or *Phratia*. The word may seeme to signifie a Society, Fellowship, or

* These are reckoned among the Eponymos in Paus. p. 5. who had Statues like wife. a Decad. 4. l. 1. p. 6.

b In ll. b. pag. 181.

c Laetius p. 63. l. 1.

company. It skils not whether you derive it from *οἰκία*, as *Eustath*, or *μετριά*, as *Suidas*, or *οἶκον*, as others, which is a Well, because they drew water from the same well. For the place being scanty of springs where *Athens* was founded, there being but one well-spring in *Athens*, they were constrained to use *οἶκον* *ποιντοῖς*, digged wells, as *Plutarch*. *Φεάροις* are the men of that society, called by *Tully*, *Curiales*, of the same Ward, speaking of *Cimon*, who gave command that his servants should afford what they had if any *Lacides* should come into his Farm. In description of which thing *Plutarch* uses *διδάσκω*, which then we are not to interpret *Curialis*, (For this is as much as *συγγενὴς* and *συμφυλῆτης*) but popularis. These at festivall daies in *Athens* met in a place called *Phratrion*, as *Eustathius* observes, and *Pollux* (where they brought their children to be engrossed in their books, as shall be hereafter spoken with the reasons thereof) from hence comes *φρατρίστιν*, *Phratrizein*, which is *τῶν φεάριων συνέναι*, to meet, for so *Eustathius* in another place, *εἰς ταὐτὸ συνέναι*. As for the *γέν*, or kindreds, we must not think that they were of one blood, but from that near conjunction which they had each with other, being admitted into this society. *Τίς τις* (every *τίς* or kindred consisting of thirty, whence they were named *τριάκοντες*) ὁ ἀποσκήνυται, ἐν ᾧ ὁ σὺν ἑνὶ ἑαυτοῦ ἀποσκήνυται. Not of affinity so called, but for their Synod; which the Grammarians call, *σύστημα κοινωνικόν*, a Communicative familiarity, *κοινωνία* being a participating in one thing, or having an equall share in the same privileges. Great was their care of each other; great was their mutuall love; which that it might continue, *Solon* their Law-giver ordained certain feasts to be provided, wherein they should kindly entertain each other. *δῆνα φυλαπνῆς*, and *θεαταινῆς*. *Ἀθηναῖος*. *Τῶν δὲ καὶ δῆνων ἀποροῦντες ἐν νομοδῶν* τὰ δὲ φυλαπνῆς δῆνα καὶ τὰ διμωσις ἀποσκήνυται. ἔτι δὲ τὰς θιάους καὶ τὰ θεσποινῆς, &c. Of feasts celebrated at this day the Law-makers have appointed *Phyletica* for Tribes, *Demotica* for the people

OF

d In Solone
p. 65. l. 33.

a Iliad. 6. p.
181. & 11. 4.
pag. 629.
b Lib. 3. c. 4.

δ Dipnosoph.
l. 5. p. 185. d.

or popular. Moreover, *Thiasos* for Colledges (as Philosophers for the death of their Grand Masters) and *Phratricæ* for the same Ward. Hence *ἑστάνειν* ἢ *φυλάττειν* and *ἡσυχάζειν* τὰς *φρονησεις*. Of which in due time. The reason of this the *Dipnosophist* gives, saying, that wine hath *ἐλευσιπὸν* τι *πρὸς* *φιλίαν*, an attractive and perswading force to procure love, and friendship.

CAP. VI.

Græcia vicatim habitata. Δῆμος, quid? Atheniensibus proprium habere δῆμος. Quoi? Templâ & sacra pagatim.

ALL Greece was inhabited *ὑπὸ* *κώμας*, as *Thucydides* c. Lib. I. speaks, by Villages, before there were any Townes; from whence comes the word Comædie. ^d *At verò nondum* ^d *Donat. in* *coactis in urbem Atheniensibus, cum Apollini Nomio, id est, Pasto- Præf. in Ter-*
rum viciniorum, præfidi Deo, constructis aris in honorem divinæ rei
circum Attica vicos, villas, & compita festum carmen solenniter can-
tarent: orta est Comædia ἀπὸ τοῦ κωμάζειν ἢ ἄδειν, quod est,
commessatum ire cantantes. The *Athenians* being as yet not
gathered into Corporations, when they sung sacred hymns
to *Apollo Nomius*, that is, the President of the shepherds
and neighbours, about the villages, houses and crosse waies
of *Attica*, altars being built in honour of the celebrity,
sprung up a Comædy, *ἀπὸ τοῦ κωμάζειν ἢ ἄδειν*, from revel-
ling and singing. Others will have it derived from an anti-
cent custome they had, when any were injured, among them,
for the party wronged to come to the street where the of-
fender lived, and in the night time to cry aloud, ^a *Ὅτινὰ* ^a *Thomas*
ἀδικαί, ἢ τὰ τὰ πρὸς αὐτῷ, διὼν ὄντων ἢ νεμῶν. Such a one doth ^a *Magister.*
wrong, and commits such and such outrages, although there be Gods
and Lawes, by which these abuses were reformed. But
the *Anonymus* in a preface to *Aristophanes* saies, *μὴ* *κώμας* *κα-*
λεῖσθαι *τὰ* *Ἀθηνάων, ἀλλὰ* *δῆμος*, that they were not called
κώμας or villages by the *Athenians*, but *δῆμος*, which they
translate

state Populus, better in my minde oppida or Townes. Cicero
 qd ^b Anicum. Venio ad Piræa in quo magis reprehendendus sum,
 quod homo Romanus Piræa scripserim, non Piræum (sic enim om-
 nes nostri locuti sunt) quàm quod M addiderim. Non enim hoc ut
 oppido praposui, sed ut loco: & tamen Dionysius noster, qui est no-
 bis cum, & Nicias Comes, non rebatur oppidum esse Piræa, sed de eo
 videro. Nostrium quidem si est peccatum, in eo est, quod non ut de op-
 pido locutus sum, sed ut de loco: secutusq; sum non dico Cæcilium,
 Mane ut ex portu in Piræum (malus enim auctor Latinitatis est)
 sed Terentium cujus fabellæ propter elegantiam sermonis putabantur à
 Caio Lelio scribi. Heri aliquot adolescentuli coimus in Pi-
 ræum, & idem, Mercator hoc addebat captam de Sunio.
 Quod si δήμους oppida volumus esse, tam est oppidum Sunium quàm
 Piræus. If so be we will have δήμους to be Townes, Sunium
 as well as Piræum is a Towne. These were formerly King-
 domes as ^c Pausanias testifies. Ἰχθυήσαι δὲ δὴ μωι, ἢ δὲ τῆς Ἀ-
 γῶνς οὐδὲν πῶδες, αἱ δὲ τῆς ἀγῶνς ἰσαριθμοῦν τῆς Κόρυς &c.
 Moreover, I have written, that some of the townes were
 governed by a King before the raigne of Cecrops: And no
 marvell, for some of them farre surpassed other Cities, as
^d In Panath. ^a Aristides affirmeth. These were most peculiar to the Ake-
 nians; anciently called παυκλειοί, as ^e Aristoph. Schol. or
 T. 1. p. 326. παυκλειοί, as ^f Pollux, twelve belonging to every Tribe: But
^e Nub. pag. 225. c. Clisthenes changed them into δήμους, as out of
 f L. 8. p. 430. Schol. of Aristoph. The number of them is, as ^g Eustathius out
 g In Il. b. pag. 215. of Strabo, and ^h Casaubon, an hundred seventy foure. Some
^h In Athenæ- whereof having the same name, are distinguished according
 um l. 6. c. 9. to their situations, ὑπὸ μὲν δὴ and ὑπὲρ δὴ, as we may say
 the upper and the lower Wakefield, &c. All of them divi-
 ded into Greater and Lesser. The ἱ μυχῶν, or lesse, are these,
 Alimusi, Zoster, Pressaliti, Anagrasii, Cephale, Prasæis, Lam-
 preis, Phlyeis, Myrtinusi, Athmonis, Achana, Marathon, Brau-
 ron, Rhamnus. The rest were greater. Take them promif-
 cuous according to their Tribes.

b Lib. 7.
 Ep. 3.

c Atticis p.
 33. l. 42.

d In Panath.
 T. 1. p. 326.
 e Nub. pag.
 225. c.
 f L. 8. p. 430.
 g In Il. b. pag.
 215.
 h In Athenæ-
 um l. 6. c. 9.

i Pausan. Att.
 pag. 30.

ΚΕΚΟΝΙΣ.

Διζών. Διζωνίδαι. Βικολδα. Ζωνίη. ΠΙΣΘ. Σύντακτες. Τετρίμης. Αδμων ή Αδμωνία. Αλκιδωνίδες. Φλκ. Εξωνε. Dadatide; Epieide, Xypete, Pitku, Syalettu, Trinemei, Aibmon or Aibmonia. Ale Εxonides. Phya.

ΕΡΕΧΘΙΣ.

Αγρύλη ή Αχύλη. Ευωνυμία ή Ευδνυμ. Θήμαχοι ή Θήμαχο. Κιρίθ. Λαμπρά. Καδόντες. Λαμπρά. Σίγοντες ή Περλιδ. Παμβοτρίδαι. Πορράς. Συβείδαι. Θυγύς. Αναγυγύς. Agranle or Agryle. Euonymia or Eucnymus. Themaci or T. emacis. Cephistia. The upper Lampra. The lower Lampra, in which Sigonius erres calling one the Maritimate, the other the inferior, which to be one and the same I have shewen above. Pambotade. Pergase. Sybride, Phegus. Anagryus.

Παδισίος.

Αγγάλη. Κούβ. Διδαιον. Κούβεν. Οά ή Ούς. Πάωνιδ. Κούβεν. Πάωνιδ. Σίγοντες. Περβελιδ. Στνειδ. Θηγία. Μυρίνις. Αγγε, Cydathenawm. Cytharum. Οα or Οεα. The upper P. ante, the under P. ante. Probalimbas, Siiria. Phega. Myrthinus.

Αγυγίς.

Αλκιδωνίδες. Αργαυ. Βατή. Γαρδύτες. Διομεία. Ερεχθία. Βελκεία. Βχέα. Ιγγελα ή Ιγγείος. Κολυτίν. Κουδαντίδαι. Πλαδιδ. Τίδεγς. Θυγία. Φιλαιδαι. Χολιδαι. Ale Ataphenides. Ataphen. Bate. Gargettus. Dionea. Erethia. Ericria. Echrig. Icaria or Icarus. Ionulid. Cophytus. Cydanida. Plothea. Tithras. Phega. Philede. Chollide.

Αχαμυγίς.

Αγυγίς. Ερισίδαι. Ερμής ή Ερμού. Ηρακλίδαι. Θεικ. Ιηλ. Κίχια. Σηπτός. Χόλαργ. Χόλαργοι. Χολαργα. Κεφαλή. Περσπαλτα. Agnus. Erisida. Hermus or Hermi. Hephesiade. Thoricus. Ica. Ciciana. Sphettus. Cholarus Cholargi Cholargia. Cophale. Propalia.

Αυγίς.

Αιδυλίδαι. Αιδυλία. Αφίδια. Διζών. Εχάλη. Ευπείδαι. Κηττοί.

Κρωτία Λαυρόριον. *Οιον Κερκυ. Παιονίδια. Πήληκας. Ποταμίδες. Στραβονίδια. Σέρρον. Τβα Τβαδαι φρίαφοι. Μαγαδών. Αλμύες. Ειβαλιδε Ειβαλία. Αρβιδαι. Διράδες. Ηεαίτε. Σφύραδε. Γεττί. Cropsia. Leuconium. Oeum Ceramicum. Peonide. Peleces. Potamus. Scambonide. Sunium. Hyba Hybade. Phrearrī. Mayathon. Alimus.

Ιπποβορτίδα. Αλυνία. Αμαξαρτία. Ανάκλαι. Αχρεΐδες. Δακάλαι. Ελαδύ. Ελαΐς. Ελδύς. Ερμίδαι. Θυμωτίδαι. Κπειδύδαι. Κορυδαλλίς. *Οριον Δακάλ. Οριβα Ελδύ. Σπανδύλα. Αξενία. Amaxames. Anacee. Achevdus. Decelia. Eleeus. Eleusis. Eraade. Thymatade. Ceriade. Corydallus. Oeum Decelicum. Oeum ad Elenberas. Sphendale.

Αενοχίς. Αργιλία ή Αργίλος. Αλωπμαλ. Αμφίχλδ. Ανέρκλυς. Ατμήν Ατμήν. Βήμα. Θορό. Κεϊθα. Λακοπίχα. Μαλακνίς ή Μέλαντα. Παλλών. Παντίλα. Σημαχίδαι. Φάλαγον. Egilia or Egihus. Alopecce or Alopecce. Amphitrope. Anaphlystus. Aene or Aenja. Bessa. Thora. Crida. Leucopyra. Melanis or Melana. Pallens. Peniele. Semachide. Phalerum.

Αιαντίδας. Οριόν Μαγαδ. Τίτακιδαι. Τεικέρυδ. Ραμνός. Oenoe at Meceion. Titacade. Tticorythus. Rhammus. Of this Tribe were some townes taken away and put to other, Aphyna, Perside, &c.

Ουρίς. Βούτα. Βούταδαι. Επικεφία. Θέλα ή Θέλο. Ιπποτομάδες. Λακία. Λακιάδαι. Λυσίδ. Μελίη. Ον ή Όν. Πσειδνίδια. Πτελκία. Θυλόν. Αχαρνα. Τυμνίδαι. Butea, Butade. Epicephisia. Thria or Thrio. Hippotomada. Lacia, Laciade. Lusfa. Melia. Oe or Ee. Perithade. Ptelea. Phyle. Acharna. Tyrnide.

Πτελκνίδας. Βερεννίδας. Βερεννίδαι. Βερεννίδαι. Θυμνίδαι. Κανδύλα. Comhyle.

Απολλωνίς. Απολλωνίς. These are all which Authors make

GAP. VIII.

Τυραννίς. Ολιγαρχία. Δημοκρατία. Atheniensium status mutatio.

Λαοδ'ς Σανίταρ Μίγας. Δέξ. ...

The ancients had but three sorts of government. Tyranny, Democracy, Oligarchy, as

In Ctesiphontem p. 4

Æschines, which Polybius calls βασιλεία, δημοκρατία, ὀλιγαρχία, where although the one names it a Tyranny or Tyranny, the other βασιλεία the rule

of a King, yet must we understand the same. For in old time all Kings were called Tyrants, as Sereus on Kings hath observed.

A word taken up by the Greeks about the time of Archilochus, which neither Homer nor Hesiod knew; and therefore are the Poets noted, as Ἰσίδη in ἱστορίαις, for calling the Kings, or βασιλείς before the Trojan wars, Tyrants or Tyrannoi.

Βασιλεία or a Kingdome, is where obedience is free, yielded rather out of a good advice, then for feare or might.

Δημοκρατία an Aristocratie, when most wise and just men are fully chosen to sit at the Helme of the Weale publicke.

Δομοκρατία a Democratic, when the Lawes and customs of the Country, in matters belonging both to Gods and men, are truly observed; and that rules the roost, which shall be approved of by the greater part, ὡς ἅλιος τοῖς πλείοσι φαίει, Polybius; as that may be said a banquet to please all, which doth relish well with the most.

But the grave Historian hath observed changes in such goverment, as they use to be inclining to the worst Mornachies being turned into Tyrannyes; as when the people are led away by the perswasions of some pleasing

a popular man, & are as it were, willingly constrained to take the yoke that his usurping authority shall lay on them; a Tyrant indeed said, Vi consecutus, who gets it by violence,

c Omnis enim & habentur & dicuntur Tyranni, qui potestate sunt perpetua in ea civitate, que libertate

a Aristor. I. Pol. I. s. c. 4.
b Probus in Militide.
c Probus ibid. p. 17.

libertate

certa use est. But all are accounted and called Tyrants, who have perpetuall authority in that City, which formerly hath enjoyed liberty. The deprivation of which causing murmuring and rebellion, brings forth an *Aristocratie*, or government of the best men, such as are well brought up, & exercised in virtue. The end of an *Aristocratie* being, as ^d *Aristotle* dPol. l. 4. c. 9. hath it, *Veritas*, which of no long continuance doth soone degenerate, *οὐκ ὀλιγαρχία μακρόν*, naturally enclining to an *Oligarchie*, or rule of few. These few being chosen according to their riches. And because that many in a state cannot be wealthy, therefore the number of them cannot be great. These are great Lords, & little Kings, whose power swaies all, and not the Lawes, who unjustly favour those that are partially theirs, and oppresse them that would defend their liberty against them. All things being administered *τῶν ἑσθλῶν* *ἄνδρων*, by their presidents. Such dominion is taken away by the people set on a rage, & not bearing *τὸν ὀλεσμον* *δικαστῶν*, the injuries of their rulers. Hence comes in a *Democratie*, which *Sophocles* calls *ὁ δὲ πᾶσι δόξον*, the power of a multitude, whose end is freedom; when all can equally partake of the same priviledges & immunities, who are true citizens: whence *Terence* styles it *equam libertatem*; for which the *Greeke Oratours* have properly used the word *ἐλευθερία*, as *Vlpian* observeth. But the vulgar for the most part, ^{In Demosth.} strangely insolent, prone to wrong, and ready to trespass against the Lawes, bring in by a miserable proceeding, the worst kinde of government an *Ochlocratie*; the rule of Rascality. All these in their times did *Athens* feeble, for they were governed by Kings four hundred eighty seven years: the last of which was *Cadmus*, who in a fight between the *Dorians* and *Athenians* offered himselfe willingly to be slaine, it being foretold by the Oracle of *Apolla* that the *Dorians* should be conquerours unless the *Athenian King* were killed, he therefore clothing himselfe *familiari veste ne posset agnosci*, *Caesar* with a servants habit least he should be knowne.

b Justin. l. 2.

knowne, put him selfe amongst the enemies; by one of which in a brawle he was murderd. After whom none enjoyed the name of King, *quod memorie nominis ejus tribulum est*, which was done in memory to his name. For after that, *Archontes* or Judges ruled; in the Title, *ἄρχοντες* *Archontes*, but in power Kings, whose authority was for tearm of life. These continued three hundred and fiftene yeares. These being ended, it pleased the State to choose a man, whose office should continue but tenne yeares; seaven succeeded each other, & made up the number of seventie yeares; who, because they abused their power, were made but for one yeare,

c Justin. l. 2.

called therefore *ἄννυι* *Magistratus*, yearly Magistrates. These continued untill *Pisistratus*, for a fained feare of the seditious, begged a guard of the people for his safety. For when the faction sprung up. Of which I have spoken in the fourth Chapter, he cutting himselfe with lashes, and the Mules which drew his Charot, went into the place of meeting, *ἀγορὰ*, and beseeching the people to afford him some defence against their violence, who did (but did not) assault him, procured a company of chosen Citizens who armed with clubs, not weapons, possessed the Castle, and

d Heraclides in Pol.

so Tyranny came in, which *Pisistratus* enjoyed a thirry yeares, and deceased leaving behind him two sons, *Hippiarchus*, and *Hippias*, whom *Heraclides* calls *Θυσσάλαι*. *Hippiarchus* was slaine by *Aristogiton*, after whose death the *Athenians* lived under a tyranny a foure yeares, from which they

e Herodotus l. 5. p. 135.

were delivered by the help of the *Lacedemonians*, the offspring of *Alcmeon* corrupting the Oracle; to the end that whensoever they came for counsell he should wish them to free the *Athenians* of that servitude. The *Democratie* came in eight hundreded sixty eight yeares after *Ccrope*, established by *Solon*, who excluded the fifth rank of plebeitie from office or honour by a law, afterwards abrogated by *Aristides*. After this *Pericles* brought in an *Ochlocratie* by weakning the power of the *Areopagites*. Then after the overthrow in *Sici-*

by the *Tessalonians* or four hundred tooke upon them state, deceiving the people, as *Aristotle* and *Thucydides* affirme. *f* Ptol. l. c. 57.
For perswading them that they should reconcile *Tissaphernes* & *Lib.*
and *Alciades* unto themselves by that meanes, and that the
Persian Monarch would afford supply for the war, they most
willingly condescended to this motion in the one & twenty
yeare of the *Peloponnesian* warre. These Princes were cal-
led *πεντακισμυχοι, πεντακισμυχοι* *ἄνδρες*, Five thousand, though *a* Plat. in AL-
not exceedeng four hundred. The reason is, because they *cyb. p. 148.*
boasted that none should be rewarded, but who beare armes;
nor any admitted to publike power but five thousand, such
as with person and estate could be beneficiall to the Repub-
lique. Their authority was granted by an *a* Act of the people, *b* Xen. EM. c.
to which *Themenes* was very forward; but after they were *274. l. 38.*
inducted, none more ready to drive out; whereupon they ter-
med him *Κόδορος Cathurnus*, from a kind of start-up which
did fit both feet. *αὐτὸς δὲ Κόδορος ἀνέβησαν ὑπὸ τοῖς ποσσὶ ἀπο- c* Xen. p. 275.
ψεντος ἄνδρα. The word may sute with a Jack of both sides.
These *Tessalonians* were constrained for feare of *a* *Alciades* *d* Justin. l. 5.
to resigne the right unto the people, and to goe into wilfull
banishment. But when *Lysander* had overcome *Athens* (the
Lacedemonians ever affecting an *Oligarchie*, as the *Atheni- e* Arist. Pol. l.
ans a *Democracie*) he ordained these thirty to be chiefe. *f* Po- *5. c. 7.*
lyarches, Critias, Melobius, Hippolechus, Euclides, Hiero, *f* Xen. EM. c.
Mnesistochus, Ebreus, Themenes, Aresius, Diocles, Phadrius, *p. 270.*
Charileos, Anaxius, Piso, Sophocles, Eratosthenes, Charicles, O-
nomocles, Theognis, Aeschines, Theogenes, Clomides, Era-
stratus, Phido, Draconides, Eumaches, Aristoteles, Hippoma-
chus, Mnesisthides. These began at first to put to death the
worst and most abhorred, saies *a* *Salust*, without triall of law;
but afterwards the good and bad alike; *b* some for envy, *c* *In Catil.*
others for riches. These to make their party firme chose *a* *Xen. p. 272.*
about three thousand to whom alone they permitted to have
weapons, disarming all the rest, to the end they might easily
command their lives. But by their Lawes (for they made
some

some, filled ⁱ *καὶ τοὶ ὅλοι*, which were nullified by a decree, as we shall speake hereafter) none was to suffer *ἰσχυρὰ* ^{γὰρ}, who was registred in the list of three thousand. So cruell were they, that the people fled into ^k *Phyle* a castle in the Athenian borders; and making an head under the conduct of *Thrasybulus*, at last shooke off this yoke, and remained free untill the death of *Alexander* even fourscore years, whom *Antipater* succeeded; who in battle at the City *Lamia* gave the Athenians an overthrow; and gave them quarters on these termes that they should submit to a few *Peers*, whose rekenewes amounted to two thousand *Drachm'es* at least, the chiefe of whom was *Demetrius Phalerius*; that they should likewise receive a garrison into *Munichia* for the asswaging of riots and uproares. But foure yeares after, *Antipater* dying, the City fell into the power of *Cassander*, of whom they often strove to acquit themselves; but in vaine. For he brought them to such an exigency, that they were glad to come to composition. And indeed he dealt fairely with them; giving them their City, Territories, Tributes, and all other things, so that they would be confederates to him; that none whose rekenewes come not to tenn *mine* or pounds, should undertake any function in the Common-weale; and he should be their overseer whom he would be pleased to nominate. The man appointed was *Demetrius Phalerius*, ^a who made the City to shine in her full lustre, insomuch that they erected in honour of him three hundred Statues. He wrott a Treatise of the Athenian *Republique*, which, had not time devoured, would have given no small light to my poore endeavours. After he in trouble & vexation had spent fourteene yeares he was put out by *Demetrius* the sonne of *Antigonus* surnamed *Poliorectes*, who restored the ancient customes to them againe. To them they ascribed such worship, as also to his father, that they changed the name of their Judge from *Archon* into ^b *ἑκατόμυθος* *Isis*. The Priest of the Gods that saved them, calling the yeare after his name, and adding ^{*} two Tribes to the

ⁱ Xen. p. 275.

& Dem. p. 467

^a Vide Laert.
in vita, & Strabo
bonem.

^b Plu. in Dem.
merito.

^{*} Pollux. l. 8.

the

the Tenne, whence the Senate consisted of six hundred, but five before, as ^c *Stephanus*. But when *Cassander* had overthrowne the sonne and father, such was the ingratitude and levity of the *Athenians*, that they forbad *Demetrius* to approach nere their City. After this *Lacharis* plaid the Tyrant, and was expelled by *Demetreus*; whom they utterly cast off, assuming againe the title of *Archon*. *Demetrius* dying *Antigonus Gonatas* succeeded, who in the nineteenth yeare of his reigne put in presidarie souldiers to the City, which tenne yeares after he tooke out. The *Macedonians* still kept some of the *Athenians* forces in this space. *Demetrius Antigoni Gon. F. & Antigonus Doson*, out of whose hands ^d *Aratus* the *Sicy-
onian* rescued the City, and made it stand by it selfe untill *Phillip*, the last king of the *Macedonian Monarchy* except one, did somewhat shake it, as you may read in ^e *Livius*. But he was expelled by the *Romans*, who tooke the *Athenians* into league with a maintaining their ancient right. So they remained untill the warre between the *Mithridates* and the *Romans*. For by feare they were driven to receive ^f *Archestratus*, *Mithridates* his Generall, within their walls; against which *Sylla* laid siege, and captivated the City, whence proceeded ^g *ἄριστος* *Cratylus*, a mercyleffe slaughter, saies *Appian*, that the ^h streets did runne with blood. But the Lawes were not much altered by this Conquerour; and therefore they lived in a nere resemblance of their former state; in favour with the *Roman Emperours*, *Julius Caesar*, *Adrian*, *Antonius*, *Gallienus*, in whose successours time, *Claudius*, the second of the name, this City was ransacked by the *Goths*, who when they had heaped up Innumerable companies of bookes to burne, were deterred by this reason, ⁱ that the *Greekes*, spending their time in reading of them, might be made more unfit for war. *Constantine the Great* likewise had this City in high esteeme, taking to himselfe the Title *Στρατηγὸς Ἀθηνῶν*, as ^k *Julian* saies, which in the word, of *Nicephorus Gregoras* is ^l *τὸ τὸ μὲγαλον Δυνάστη (ὄνομα)* the *Grand Duke*, whom simply afterwards

c In *Berenice*,d *Plut. in vita*e *Decad. 4. l. 1.*f *Vide Appi-*anum *Alex. in*

Methridatio,

circa pag. 122

123. &c.

g *Plut. in vita*

p. 335.

h *Cedrenus*Baptista *Fig-*narius. *Rcm.*i *Prin. 1.*k In *Oracione*

Constantium

c *Hist. Rom.*

l 7. p. 166.

dHist. Rom.
l. 7. p. 157.
e Nic. Greg.
lib. cita.

fCalcochon.
καλσιχωνος
Ἰσθμίου Ναβάρης

* In the time
of Pietro Za-
ni came Am-
bassadors from
Athensto die
hamage to the
Venetian Se-
nate. M: Leu-
kenor in histo-
ry and lives of
the Venetian
Princes.
g Chalcocon.
l. 9. p. 299.

wards they called the ^d Duke of Athens, in that Historians time. Emperours have taken them Wives Citizens of this place; and the ^e daughters of their Dukes have been desired by that eminent ranke. And indeed no marvell. For they were potent. *Rainerius Acciajolus* is said to have taken the City from the Spaniards that inhabit *Aragon*, Ἰσπανίας & Ἰσθμίου Ἰσθμίου; who having no Issue male of his wife *Euboia* but an illegitimate named *Anionius*, by an other woman, bequeathed by will *Bæotia* and *Thebes* to him, but *Athens* to the ^{*} *Venetians*, from whom his sonne recovered it agane. *Nerius* succeeded him in the Dukedome who thrust out *Chalcocondilas* his father. After him came in *Anionius Nerius* brother to the former *Nerius*. Now about this time we must know that *Mahomet* the sonne of *Anurat* the second got *Athens*, & whose beauty and building he held in admiration; which when he had made his owne, he continued the Title. For an other *Nerius* from those above named dying, leaving one sonne an Infant, his mother in the Childs Title exercised Tyranny. This woman loved a *Venetian* Noble man (sonne to *Petrus Palmerius*, to whose Government the City *Nauplium* was committed, he is called by *Chalcocondilas Priamus*) who came thither for merchandize. Him by discourse and flattery she intised into her love, promising that she would take him to her husband, and give up the Princedome of *Athens* unto him. But upon condition, that he would devorce his owne wife. Whereupon the young man going to *Venice* slew his wife, swelling with ambition and thirsty of honour. Which being done, he returns to *Athens*, marries this woman, enjoys the government of the City; who being hated of the *Athenians*, & complained of at the Court, to avoid envy termed himselfe the Childs Tutor And not long after taking the boy with him, went to the Court; where *Francus Acciajolus*, waited, expecting to be promoted to the Dukedome. When the Emperour therefore understood the folly of the woman, he gave the title to him. Who being enstalled, imprisoned

prisoned the woman at *Megara*, and afterwards (by means
not knowne to the Author slew her. This *Francis* in time
was taken away from men by *Zagan* governor of *Pe-*
leponnesus, *Mahomet* having intelligence that
the *Athenians* would have delivered
the City to the Prince of *Bæo-*
cia. He was the
last Duke.

p.300.

E 2

LIE.





LIBER SECVNDVS.

CAP. I.

Duodecem Dii Aibeniensium Idololatria septisariam commissa. Dii
Adscripti.iii. Θεοὶ Ἀγρῶν.

^a Pag. 48.

^b In Tractu
ὡς Ἡρόδοτος
καλονθείας.
p. 669.

^c Sch. Eurip.
in Alcest. pag.
661.

^d Σουῆς, i. sup.
in Stel. i.

^e Pag. 260.

^f Pag. 281.



Erodotus in ^a *Terpsichore* is of opinion that the
Greekes derived their religion from the *Æ-*
gyptians. But ^b *Plutarch* doth stoutly deny it.
And not without good testimony may I affirme
that it seemes to be a falsitie. For *Orpheus* is
thought to have brought the mysteries of piety into Greece;
who washimselfe a *Thracian*, from whom the word ^c *θενηεία*
is supposed to be drawne, which signifies devotion. Τὸ ὅν τὸ
πρῶτον θεὸς ἐκλάσκει θενηαύων, ὃς ὅραϊας ἔσται ἡ ἐνδοξασ, saies
^d *Nonnus*. They called *θενηαύων*, to worship God, &c. Ap-
positely to which ^e *Aristophanes* in *Balleschoris*.

Ορφεὺς ἡμῶν δὲ πρῶτος ὁ ἡμῶν κατὰ δαίμνα, φόνων τ' ἀνιχνεύει.
Orpheus showed us sacrifices and to abstaine from slaughter. Neither
is ^f *Euripides* disagreeing in *Rheso*.

Μυστήτων γὰρ ὅλ' ἀποκάλυψεν φανὰς

^a *Ἐδελξεν Ορφεὺς---* *Orpheus revealed the hidden mysteries.*
Herodotus names not the Gods, the worship of whom
the *Greekes* might borrow from the *Ægyptians*; Twelve in
number

number they were, quoth he, but these only are reckoned. *In- g* *Pauf. Attic.*
piter, Bacchus, Hercules, Apollo, Mars, Pan, Diana, Isis or P-3.118.
Ceres, Sais or Minerva; Latona, as I have gathered, which
all at once to have been made knowne to the *Greekes*, and
that by the *Egyptians* is too hard a taske for me to prove.
The *Athenians* I am sure had twelve Gods in especiall ho-
nour, whose pictures they had drawne out in Gallery in
Cramicus; and had an Altar erected, called *ἑκαῶνθεος* *h* *Plot. in Ni-*
ciā. pag. 387.
Θεῶν, on which a litle before the *Sicilian warre*, a man dis-
membred himselfe with a stone; which was accounted pro-
digious. By these twelve would they sweare in common dis-
course. *ἡ μάτηρ δὲ δὴ καὶ οὗτοι.* The heathens thinking that they *i* *Aristop.*
did honor those Gods, by whom they sware; as I have else-
where spoken. But they were not confined to so small a num-
ber as twelve. For how could it be, when they ran through
the seaven sorts of Idolatry? First worshipping the Sonne, &
punishing with death the neglect thereof; as you may read in
Plutarch in the life of *Pericles*. Secondly defying the ef-
fects of God as Bread &c. For *Clemens Alexandrinus* inter-
prets *Δαῖς*, *Ceres*, & *σῖτος*, corne or food. Thirdly the poeti-
call Gods. *Furies* and revengers of wickednesse, as *Alectores*,
Palamnei. Fourthly, the *Pallions*, as *Love*, *Pittie*, *Injury* like-
wise, and *Impudence*, to whom *Epimenides* built an Altar at
Athens. Fifthly the accidents of growth and nourishment,
hence *Auxo*, and *Thallo* two deities, *αὐξάνειν*, to increase, &
θάλλειν to flourish; to which may be put *Clotho*, *Lachesis*, and
Atropas, the three fatall sisters, and *Εὐφροσύνη* *Necessitie*, taken
sometime for death it selfe. 6^{ty}, the *Theogonie* or pedigree
of their Gods, able to make up the summe of which *Homer*
speakes. *Τεῖς δὲ μύριοι*, &c. Three thousand. Seaventhly an ig-
norance of the providence & bounty of God toward them,
hained *Hercules* the repeller of evill, and *Æsculapius* the
God of Physick. And if this serve not, I can adde an eighth
way, namely hospitality & good entertainment of strange
Gods. *Ἀθωνᾶσι δ' ἄσπερ καὶ τὰ ἄλλα φιλοξενῶντες διαπλῶσι, ὅτω*

^a Pag. 471.

^b In Panath.
T. 1. p. 188.

^c Strab. p. 587

^d Act. Apost.
c. 17. v. 18.

^e In Attic. p. 1
l. 35.

^f Vide Eurip.
Sch. in Med.
p. 482.

^g Pag. 137.

ὅτι καὶ οὗτοι. saics. ^a Strabo. as the Athenians love forrainers, so forraine Gods. Οὐ γὰρ μόνον τοὺς ἀποστανέντους ἀπὸ τῶν Θεῶν, &c. Aristides. For they serve not only the most ancient Deities in a peculiar manner above all their followers, but have assumed adventitious ones; such as ^c Orithene, Conisalmus, and Tychea. So prone were they to conceive superstitions, that when ^d Paul preached Jesus and the Resurrection of the Dead; they forthwith deemed Anastasin, or resurrection to be a God. And lest they should omit any, they erected Altars unto the unknowne Gods, of which ^e Pausanias. Neither may we doubt of it the Scripture bearing witness. The cause of this they say to be a fearefull vision appearing to Philippides, sent Ambassador to the Lacedæmonians concerning aid against the Persians, and complaining that he (^f Pan from whom *panor à spectrum*) was neglected and other Gods worshipped; promising likewise his help, they therefore being victorious, and fearing the like event, built a Temple, & Altar To THE UNKNOWN GOD. Another opinion is, that a plague being at Athens hot, and the people finding no help from the Gods they implored, furnishing some other power to have sent the disease, whereupon they set up this Altar, on which was written ΘΕΟΙ ΣΤΡΑΝΓΟΙ ΕΥΡΩΠΗΣ ΚΑΙ ΑΣΙΑΣ, ΘΕῶν Ἀγνῶστων. TO THE GODS OF ASIA, EUROPE, AND AFRICA, TO THE UNKNOWN AND STRANGE GOD. As Iustin & Martyre and Oecumenius. much may be said of their Tutelar Gods, both for their Cities and houses, much of their Heroes or Demigods. We will view them in order.

CAP.

i Eustath. in
Il. 3.

k pag. 27. But
Eustath saies
that they did
set salt before
any other
meat to stran-
gers.

i Demosth. p.
241.

m Tzetzes in
Lycoph. p. 28

n Cic. de A-
micitia. Eu-
stath saies

that it beto-
kens love per-
manent. For
salt preserves

And as it is
made of many
settings in of
water, so they
who come from
divers places
by hospitality
are made one.

In ila. p. 100

o In Acharn.
p. 414. vide
Sch.

p Eustath. in
Il. 2,

q Eurip. Sch.
pag. 445.

a As πολισιν
Aristophan.

ὀμβρα.

Pausan. &c.

b Aristophan.
πλ. p. 86.

that they would not receive a stranger without great cere-
monies such as giving the right hand each to other ⁱ *ἐκ χειρὸς*
^{as} *ἐκ χειρὸς*, a most certaine signe of fidelitie, and security; as
also washing & clensing with salt, or salt water, as ^k *ἡ Τζέτ-
ζης* on Lycophron; whence it is caled *ἀγνίς πᾶσι*. Salt they
highly esteemed of, ever upbrading violated hospitality with
^l *πᾶσι ἄλλοις*, &c. where is the salt? And yet it may be thought
to be said of the community of the table ^m *ἰδοὺ ὅτι διὰ τὸν*
ⁿ *μὴ κακουργεῖν τὸν ὁμοτραπέζης ἔχοντα*, customes shewing that
fellow-commoners, and as feed of the same table must
not injure one another, to which the old saying may well a-
gree ^o *multos modios salis simul edendos esse*, ut *Amicitia munus*
^p *expletum sit*, Men must eat many bushells of salt together, be-
fore they can be perfect friends; meaning that frendship is
not so soone established. But I take salt, of the lustration,
to which also they added fire, as you may see in ^q *Aristophan-
es*. Neither was this all, for they sacrificed moreover, calling
Iupiter to witnesse, and using these words in the time of sacri-
fice, ^r *Πᾶσι Δία ξένιον ἀμάρταν, εἰ πέλοι ἔγωγος*. Let my trespass
be against *Iupiter Xenius*, if I offend, comenme, or neglect stran-
gers. And for the continuation of this even to their posterity
they were wont to cut an huckle bone in two, the one partie
keeping one peece, the other party the other halfe, that when
occasion or necessity should make either of them stand in
need of other, ^s *ἐπαμβόλοισι ἡμῶν ἀεταυάλιον, ἀναδύντο πῶς ἐσ-
τίαν*, bringing with them their halfe buckle boxe they might re-
new their hospitallity. This they call *σύμβολον* *Symbolum* a to-
ken, which sometimes they would send to their acquain-
tance in others behalfe, as *Iason* in *Euripides* offers to *Medea*
to doe. ^t *Πῆμπευ τὴν ξένους σύμβολ' οἱ δεῖταις αὐτῶν*. And to send a
Symbolum or token to strangers that shall courteously enter-
taine you. But of this enough, as also of *Iupiter*, whom cele-
brated in a other Epithits I know by the *Athenians*. *Apollo*
was next in request to *Iupiter*, invocated in danger or sudden
events, hence ^u *Ἀποτρόπαιος*, from *ἀποτρέπει*, to turne away, as if
he

he should deliver them from eminent evil, for which reason he is called *Alexicacus*. * *Apollinem affellentem mala intelligas, quem Athenienses* *Ἀλεξικακόν* appellant. He was one of the first Gods they had, hence he is termed *ἄναρ*, but others thinke because he was the father of *Ion*. ^c *Macrob. Sar. 1. p. 253.* ^d *Aristoph. Nub. p. 203.* ^e *Aristop. Sch. p. 611. g.* ^f *Satur. 1. p. 257.* ^g *Macrob. Sar. 1. c. 9.* ^h *Schol. Eurip. Phæ. p. 322.* ⁱ *Sat. 1. c. 9.* because the *Sun* the same with *Apollo* is the Author of progenerating all things *quod sol humoribus exsiccatis progenerandis omnibus prebuit causam*. To him stood Altars in their streets hence is he *ἀγυαῖς*, as if he were set over their waies & *Illi enim vias, quæ intra pomeria sunt, ἀγυαῖς*. This *Agyeas* was a sharpe pillar. ^h *ἄγιον ὅτι τῷ αἵματι δέχεται ἀγῶν*. Although the *Greekes*, as *Macrob. Sar.* saies, did worship him as *Εὐαῖον, exitus & introitus potentem*, one that kept the dores of their houses, yet I find no monument of that Title in *Pausanias*. famous he was for the name of *Pæan*, of which though I have taken occasion to speake elsewhere, yet this is a most proper place. I will not trouble you with the trivial derivations of the *Greekes*, which you read in ^k *Athenæus* & In fin. lib. 14. Dip. When the *Athenians* asked helpe of the Oracle at *Delphos* against the *Amazons*, in the daies of *Theseus*, The God bid them implore his succour in these words *ἰ Παιῶν. ἡντινὸν* ^l *Hanc vocem, id est ἰ Παιῶν, confirmasse fertur Oraculum Delphicum Atheniensibus, petentibus opem Dei adversus Amazonas, Theseo regnante. Namque iniuros bellum iussit his ipsis verbis semetipsum auxilliatorem invocari, hortarique.* ^m *Macrob. Sar. 1. c. 17. pag. 253.* I doubt not but the words are changed somewhat, especially if we consider the ancient *Io Pæan*. *Pæan*, saies the ⁿ *Scholias* of *Aristophanes* ^m In *Plut. p.* is a song or hymne praying for the ceasing of a plague, or war. ⁿ *Scoliger* hath already found, *Ἰαο*, & *Ἰο* being contracted by the *Greekes* for *Jehovah*; *Pæan* then comes from *πᾶν* to look, so that *Io Pæan* is in force *Jehovah Penob, LORD LOOKE*. UPON us, it being a craft of the Divell to come as neere as possible he may to God, so to bereave him of his deare honour, if he could. The remnants of these words the ^o *Symonens* Fr. Drake.

a people of the West-Indies use, who in their fighting, dance, and leap and sing *Tb Pcho*, at this day. *Mercury* is hallowed by the name of *Ἑρμῆς* *ἑρμῆς* *οἱ* *ἑρμῆς* *οἱ* *ἑρμῆς*, demed to be the God whose favour could enrich Merchants and Tradefmen. He is the God of craft, so by consequence he that is cunning to cheat may soone grow rich, wherfore this God is termed *ἑρμῆς* *οἱ* *ἑρμῆς*, *Very profitable*, from *ἔρ*, an augmenting word, and *ἔρ* to profit. He had a statue erected to him in the Market place caled *ἑρμῆς* *ἑρμῆς* *οἱ* *ἑρμῆς*. The entry of their houses was sacred to him; from which he is named *ἑρμῆς* *οἱ* *ἑρμῆς*, as likewise *ἑρμῆς* *οἱ* *ἑρμῆς* from *ἑρμῆς*, to turne, because he was set up behinde the dore to keep away theeves, that were wont to lurk thereabout, and then afterward commit their villany. More of his names you may read in *c Aristoph. Schol.*

c Pag. 110.

CAP. III.

*De Saturno, Vulcano, Neptuno, Marte,
Hercule. ἑρμῆς.*

Saturne was worshipped by the *Athenians*, witnes the feasts kept in honor to him called *ἑρμῆς*: witnesse a *d* Temple which he had in *Athens*. Of his antiquity I cannot much affirme any thing, He seemes to have beene of old, as I conjecture out of *ἑρμῆς* *οἱ* *ἑρμῆς*, *Saturnina anima*, put for dotag proverbially. *Vulcan* likewise had his honor there, and a Temple, of which *e Demosthenes*; where was one of the *Athenian* prisons some controversies in law in it decided, as I gather out of *f Demosthenes*. *Neptune* was an ancient Patron of this City, which he loved even to strife. He was feared for security in navigation, hence *h ἑρμῆς* *οἱ* *ἑρμῆς*. *Mars* also had his worship, and Temple, and *Hercules* too, who in a dream appeared to *Sophocles* revealing unto him the sacrilege of one who had stollen a golden cup out of his Temple: caled therefore *ἑρμῆς* as *Index Hercules*, as *k Tully*. Neither

d Pauf. p. 16.
l. 32.

e Aristophan.
ωλ. p. 61

f P. 535. n. 25

g ἑρμῆς *οἱ* *ἑρμῆς*

h ἑρμῆς

k Aristop. p.

403.

i Pauf. p. 7. l.

27.

k De divinati-

one l. 1.

Neither were they contented with such a quantity, but canonized more daily, as the sonnes of *Tyndarus*, *Cassio* and *Plur*. The *Pollux*, naming them *ἀνακτες*. *ἀνακῶς ὃ ἔχειν τὸ ἐπιμαρτυρεῖν* p. 111. l. 25. ἢ φυλάττειν τὰς ὑπὸν αὐτῶν βασιλείας αἰάκτος διὰ τὸ τοῦτο καλεῖσθαι. For they who have a care & watch of any thing doe diligently observe it *ἀνακῶς ἔχειν*. For which Kings perhaps are called *ἀνακτες*, as keepers of their people. The Scholast of *Empi*. m In Hippol. des teaches us that *ἀναξ* properly signifies a Saviour. So *Pan* p. 507. is said to be *Ἀναξ Κυλλήνιος*, the Tutelar God of Cylene. And *Ἰλλiad*. a. *Apollo* in *Homer*. *χρῖστος ἱπὶ ἀνδράων*. The word is simply put e In Avib. pag. 578. for God in *Aristophanes*, *τὸν ἑν θεῶν Ἀναξας ἢ Σωτῆρας κα-* p Eurip. Sch. *λεῖμεν*. To these may be sent *Harmidius* and *Aristonion*. Ly- p. 507. *cus*, *Theseus*, *Alon*, *Hehychus*, *Aristomachus* the Physitian. q In Athen. *Celeus* and *Metanira*. And many more (of whom see *q Me-* Att. l. 3. c. 1. *ursus*) made of Men, as *Selania* and *Parrhasius* that made & 7. the statue of *Theseus*. Plut. in Th. p. l. 14.

CAP. IV.

De *Minerva*, *Cere* & *Proserpina*, *Baccho*, *Venere*, *Eumenidibus*, *Heccate Junone*, *Prometheo*, &c.

M*inerva* the especiall deity of the *Athenians*, had the f In Panath. a In Verum. 5 Festivals called *Panathenæa*, of which you may fully b Nonnus ad read in *c Meursius*. Next to her *Ceres* and *Proserpina*, whose N a z. 572. rites *longe maximis & occultissimis ceremoniis continentur*, c Vide Plut. in Alcib. a saies *Cicero*, were greatest and most hidden: therefore called *mysteria* from *ὑπὸνδρα*, to hide e death and curse lying d Cap. 7. on him who should disclose those abominable secrets. See e Aristop. Sch. p. 85. *Meursius* in his d *Eleusinia*, of the initiation into these stews. f Arist. p. 222. They were of two sorts. e Greater to *Ceres*, lesse to *Proser-* g Idem. p. 123. *pina*. *Bacchus* also the sonne of *Ceres* had his Temple allotted b Clem. Alex. p. 19. and a double tide holy to him. *Dionysia* f *parva* and g *Magna* i Vide Æsch. *Venus* had her honor, and sacrifice in which they offered to in Eumen. & her h mony the price of an whore i *Eumenides* were first a- Sch. Soph. in Oed. Col. dored

dored by *Orestes* after he escaped the *Judgement* at *Athens* in *Areopagus* for killing his mother *Clytemnestra*. These by *Hesiod* are called *Erinyes*, by the *Athenians* Σειναι Θεαι, the venerable Goddesses. To these they offered drink offerings, without wine though at mid-night, a custome peculiar to them alone, as *Æschylus* witnesseth, though I am Ignorant that *Bacchus* his feasts were kept in the night, whence he is called *Nictelius*. But the *Tragædian*.

ο γυνήσιμα δ' ἔπειτα ἐπ' ἐσθρα πυρὸς
ἔθρον ἔσαν ἑστάντες κοινῶ θεῶν.

† In Theogonia.

† Paul. p. 27.

1. 3.

m In Eumen.

p. 275.

n Aristoph. p.

228.

o Loco citato.

p In Oedipo.

Col. p. 27 1.

q Æschylus
loco præd.

r Vide Interp.

Hor. in illud

Diva trifor-

mis.

f Aristop. Sch.

p. 63.

t Pag. 64. *

* In Orat.

ὡς κόωνα.

p. 693. n. 59.

* In Nubes

p. 176.

z In Plut. 63.

Scholiast: ἐν δὲ τῇ μεσσηνίῃ μόναις ἑκινύουσιν ἀπέχον. By *P. Sophocles* the manner of oblation is set downe. First having cleane hands & pure, the worshipper ought to draw out of a running fountaine water, and having filled three cups with water and honey (hence termed *ἡ κοδλία μελίσματι*) the mouthes & eares of which are to be covered with the wooll of a young sheep, turning himselfe towards the East, he powdered out some of two of them, but the third wholly; then with both hands setting thre nine branches of Olive on the place where he casts his *χόες*, he uttered his conceived supplications. Other sacrifices they had as shall be shortly spoken.

Hecate was worshipped by them in *nivivis*, where three wayes met, supposed to be the Moone in Heaven, *Diana* on earth, and *Hecate* below. To her the richer sort every new Moone made a feast in the crosse wayes setting bread & other provision, which the poore greedily fed on, and were so ravenous after, that *Penia* in *Aristophanes* complains, that they snacht it, before it could be laid downe. Reference to this hath *Ἐκαταία κατηΐειν*, to eat the cates of *Hecate*, in *Demosthenes*, which he seemes to object, as a sordid or wicked thing. Indeed *βωμολόχ*, which signifies on that privily taketh away any of the sacrifices from the altar, imports sometimes *impious*, *βωμολόχ* ἀσβής. Schol. * *Aristoph.* And yet the same Scholiast tells us that the needy sustained themselves by the sacrifices. * καὶ τῶν ἱερῶν γὰρ οἱ πτωχοὶ ζῶσιν. *Juno's* rites were

were performed in great pomp with hair over their shoulders & downe the back, in a vesture that swept the ground, their armes bedecked with glorious bracelets, their paces so minced, that ^a *Ἡρώδης βαδίζειν*, *Iunonem incedere* is to goe stately. *Promethæus* was worshiped in a kinde of Torch-dance, or running with likes or lamps, it may be in memoriall of the fire, which superstitiously they believed him to have stolne out of Heaven. To say more of their Gods were needlesse either for you to read or me to write. More they had, among whom *Pan* was of latter making, introduced by ^b *Philippides*, and ^{*} *Σφραγιδες Νύμφαι*. *Sphragiides Nymphæ* after the *Persian* overthrow. ^a Vide Schortum in Proverb. Isaacum Calaub. in Athen. l. 12. c. 5. p. 388. p. 6 Cl. Alex. 22. * Plut. Arist. p. 240. l. 30.

CAP. V.

Θεοὶ Ἀττικῆς. *Æquæ. Phœaciæ Dii.*

THE *Athenians* before their dores erected statues which they called *ἑστῆς ἀνδράδης*, because they were exposed to the Sunne. Neither had they these alone, but certaine others sacred to *Mercury*, named from *Hermes Hermæ Mercurialis*. The fashion of them was divers. For first they were not *ἀνθρωποειδῆς*, *portæto veretris*, but made after to that forme by the *Athenians*, who received it from the *Palæsi*, as ^d *Herodotus*. ^d In Euterpe p. 48. Neither did they want legges, untill the *Athenians* made them *ἄκαλκας*, according to ^e *Pausanias*. The manner was this, ^e In Atticis p. 22. l. 14. face of *Mercury* set upon a pilar of four corners the head only and necke were shapen, and therefore it was called *truncus* ^f *Sar. v. 852*, *Hermes*, ^f *Juvénal*,

Nil nisi Cecropides, truncosq; simillimus Hermæ.

Nullo quippe alio vincit discrimine, quam quod

Illi marmoreum caput est, sua vivit imago.

For which reason likewise the *Greekes* name them *ἑστῆς*, without limbs. On the lower pars of them were certaine verses engraven, containing the praises of some well deserving men ^g *Vide Ulpian in Dem: p. 332. & G. Langtaine in Notis ad Longinum. æl. 1. 45.*

men; but the *Hermæ* on which they wrote the exploits of those that had merited, seeme to me to have beene set up in that gallery, which from the number of these images was commonly knowne by *Ἐρμῆς Σπῶν* the gallery of *Mercurials*. At the consecration of these they used some ceremonies, and sacrificed a kinde of gruell which was of no great preparation; Because they would not stand long about it. Hence *ἔργαυς ἰδρὺς* may be said to sacrifice with that which costs but litle. ^b *Aristophanes*. *Χύτραισιν, ὡς περ μισθόβωρον Ἐρμῶν;* Schol. *Ἐρμῶν δὲ τὸ ἐντελής.* in Pace. Now to the erecting of their Images it will not be unseasonable to add something of the forme of their Gods; whom they made standing with their hands upward as if they were more willing to receive then bestow any thing. To which ^a *Aristophanes* alludes saying, *καὶ γὰρ θεοὶ γινώσκουσιν ὅτι τῶν χειρῶν τε καὶ ἀσθενῶντων.* ὅταν γὰρ ἐν χύτρῃ δίδωται τινα δῶ. *Ἐσθλὰν ἐκλήθοντο τὴν χεῖρ ὡς τιαν, οὐχ ὡς τινδόντι* ἀλλ' ὅπως τινέτω. Even the Gods you shall know by their hands and statues. For when we pray them to give us some great thing they stand with their hands upward, as if they would send downe nothing but rather take oblation. To tell you likewise that the Idols were clothed, is no news doubtlesse to one meanelly versed in the Greeke antiquities. To say that they were as shooes to is probable, whence they are named *Dii Phacasiæ*, from *φακασίαι*, a kind of low shooes which the *Athenians* called *κονίποδες*, from *κόνη*, dust, and *πῦς*, the foote because they were nere the ground. *Διὰ τὸ πλάθειν μὲν δοκεῖν τῇ κόνει τὸ ποδὲ*, saies ^b *Clemens Alexandrinus*. But more sure I am that the were pictured with them on their feet. ^c *Juvenal*.

Hic aliquid præclarum Euphranoris & Polyclesti Phacasiarum vetera ornamenta Deorum.

^b Pag. 693.

^a Concion.
F. 747.

^b Pæd. l. 2. c.
11. p. 152.
^c Sat. 3. v. 217

CAP. VI.

De Superstitione Atheniensium, & vaticiniis.

Long since were the Athenians taxed by the Apostle for superstition, which though it properly signifies ^d a worshipping of the Gods too much, yet under it these follies are comprehended. Purification after fearefull dreames, in ^e Aristophanes *ὄνειρον ἀποκαλύπτειν*. In which sence some understand Petrus. *Noctem flumine purgare*. Wearing of rings against witchcraft as a spell, called ^f *δακτυλὸς φαρμακίτης*, ^g Spitting into their bosomes thrice at the sight of a mad man, or one troubled with an Epilepsie. Of which also Theocritus, *τεὶς εἰς ἑμὸν ἐτίσσει κόλπον*. I know not whether the custome of our silly people have reference to this foppery, who use to spit at the naming of the Divell. Certaine it is that anciently they did spit in defiance, hence *ᾠδὴν* is put for *ὑπερηφανίαν* and *ἔστι δὲ ἐνὶ λόγῳ τὸ δύναι* to contemne or set little by, as the ^h Scholiast of Sophocles on these words, *ᾠδὴν; ὥστε δισμῶν*. Washing with water the head as often as he shall goe into the streets *καὶ καρπῶς λούσας*, ⁱ Theophrastus. Anointing of stones, ^j divers it seemes from those heaps sacred to Mercury, termed *Ἑρμαῖος*. This hath beene of old. Done indeed as a token of thankfullnesse by ^k Jacob in Bethell, where he tooke the stone that he put for his pillowes, & set it up, & powred oyle on the top of it, in his journey to Padan Aram. Hennes crowing, the bold entrance of a black dog into their houses, Serpents scene *ἐν τῇ οἰκίᾳ*, saies Theophrastus, of which ^l Terence *Introit in aedes ater alienus canis. Anguis per impluvium decidit de tegulis. Gallina cecenit*. Put to these a ^m Cat or Weasel (the word signifieth both) crossing his way, the Mouse eating his salt bag. Not unlike them now adajes, whose clothes the Rats or Mice shall chance to eat, deemed not long after like to live by our ignorant, or that he shall have great ill betide him.

^d Donat. in Ter. p. 67.
^e Panis p. 274
vide & Æsch. in Persic.

^f Aristop. Pl. p. 88. f.
^g Thoph. Ch. p. 49.

^h Antigonem;

ⁱ charact.

^k Gen. 28. 18.

^l In Phor.

^m Ac. 4. Sc. 4.

ⁿ γαλῶ.

^o Theop.

him. Adde the avoiding of obsequies for feare of pollutiōn. Antiquity was of opinion that sacred persons were defiled with the sight of the dead, as *Chemnitius* hath observed, and *Euripides* brings in *Diana* speaking that it is not lawfull for her to behold dying *Hippolytus*. Nay the standing upon a grave was a great religion; *ὁπρὶ βλῶσαι μνήματα*. Furthermore observing of daies good & bad, of which *Hesiod* *ἄλλα μνησάμενος*, *ἄλλα δ' ὑμνήσας*, that one is a stepdame, another a mother. *Amazement* at the Eclipse of the Sunne, as also the *Moone*; not knowing the reason why she did loose her light, at that time, when shee was in her full lustre. Buying of Medicines or enchanted stones for the quicker delivery in child-birth, in *Aristophanes*. *ἀκνῆται ἀνθρώπων*. Of the virtue I speake nought. *Boetius* relates that in *Darien* in *America* the women eat an hearb when they are great with child which makes them to bring forth without paine. Joine to this the sneezing over the right shoulder, or the right side, *ἡσυχίᾳς ἐκ δεξιῶν*. observation of *Διοσημείας*, or sudden stormes, as the *Sch.* of *Aristophanes* interprets it, snow, haile, or the like. *Curting* off their haire, and sacrificing it to rivers, as, *Cephissus*. Marking the flight of the owle, whence came the proverb, *ἡ γλαῦξ διέπτετο*, The Owle hath fled. And *γλαῦξ ἰστένη* for good lucke, The Owle being a token of victory to the *Athenians*. *ἡ γλαῦξ τῆς γλαυκῆς νίκης σύμβολον τῆς Ἀθηναίων ἐνομούζετο*. They ever accounting it so since the warre at *Salamis*, where the *Greekes* seeing an Owle tooke courage and beat the *Barbarians*. *Appendix Vaticana*. ἐν Σαλαμῶνι γὰρ πάντες διαβήσους διαβήσαντες Ἕλληνας ἐνίκησαν. Other madnesse of theirs was slee-
 ping in the *Temple* of *Æsculapius*, who were ill at ease, supposing the deity to give, or shew them a remedy, or for which in gratulation they were wont to offer him a cock. If I mistake not. What shall I say of putting him to death who should cut downe an Oake or an Holme (so *Ilex* which in Greeke is *περιδίων* may be taken, I thinke it an Holme) in the *Hecoum*; And punishing *Arabes* capitally who being distra-
 cted

c In Hip. p.
603. vide etia
Eustath. in
Il. 7.

d In Hippocris
p. 123. l. 35.

e Plut. Nicia.
p. 123. l. 35.

f Plut. Nicia.
p. 392. l. 21.

g Lib. 4. c. 11.

h Plut. Them.
p. 85. l. 23.

i In Ach. p.
379. & p. 424

k Paul. Att. p.
35. l. 31. vide
Eust. in Il. B.

l Aristop. Ve-
spis. p. 508.

m Zenobius.

n Aristop. pp.
44, 66. T. 438

o Petronius.

p Elian.
p. 1. l. 5. c.

17.

Æd had slain a sparrow sacred to *Æsculapius*? thus farre have we gone. Let us proceed to their vaticinations or prophesying. *Æschylus* brings *Prometheus* on the stage, vaunting how first he taught men * *Ὀνειροκριτὴν· Οἰωνιστὴν·* * Vide Sch. *τιὸν· Θυτικόν.* All which were practised among the *Atheni-* Pag. 32.
ans, as you may read in *Xenophon*. *Ὀνειροκριτὴν*, the interpretation of dreams, is a resolution of those doubts, which we conceive of things offered to our fancy in sleep, as that of *Hecuba* dreaming that she should bring forth a firebrand; & that of *Atossa* before the fall of her sonne *Xerxes*, whom she saw striving to yoke the *Barbarian* and *Greek* Woman, one of which overthrew him. This the ancients termed *ἐνύπσιον ἰδὼν*, *Æschylus*, ascribing much to the truth of them, supposing them to be sent from a Deity --- *ὃς δ' ἔ' ὅναρ ἐκ Διὸς ἔβη.*
Hom. The skill in them is *ὅς ὄνειρεταιν ἂν ἤσ' παραβλέδω*, *h* *Iliad*. 1. κληδόνες τε δυσχερίτας γινώσκειν to truly tell the event. Which *Æschylus*. *Pro.* was no small art, certain Books written of that subject. P. 33.
ὃς εἰσὶν ἔγγεγραφοί τινες τέχνηαι ὀνειροκριτικαί as *Artemidorus* his *d* *Eust.* in *Il.* a. *Onirocritica*. *Οἰωνιστὴν*, Soothsaying by birds when such or p. 36.
such flie either before or behind him, at the right or left hand, to shew what it doth prognosticate. *Æschylus*. *Γαμψο-* c Pag 33.
νύχων τὲ πῆσων ὀϊωνῶν σκαδρῶς Διόκειτ' ὅς τινός τις ἔσσι τοῦ φύσιν. *Eust.*
νυμκοί τε, ὃς δ' αὐτὰν λῦπνα ἔχουσ' ἔκαστοι, ὃς ποδὲς ἀλλήλους πίνας
ἔχθραι τε ὃς σέρψινθ' αὖ σπινθελίαι. It was formerly stiled *φῶι*. f *Aristides* T.
οἰωνιστὴν, ἄτε ἐκ διαβολῆς ποιεῖτο μὲν ἀνθρώπων δὴσαι σημεῖων, 3. P. 25.
which the mind doth suggest to the opinion. It is put for any divination in Greek writers, but most properly *ὀρνέοσσομπικον*, which *Telegonus* is related to have found according to *Nonnus*
Nonnus, but according to *h* *Plinie*, *Car*; whence it is called *Σωαγ*. l. 5.
Caria: *Ηπατικόν*, looking into the Liver or entrails, like the Latines *extispicium*, observing the colour of them. f *λοβῶ τε* *h* *Nat. hist.* l. 7
ποικίλλω ἐμμερῶσαν; as likewise the soundnesse, hence taken as *α. 56.*
a prodigie *λοβδὲ ἔκ ἔχων κερφίλῳ*, in *h* *Plutarch*, the extremity *ἔ. Ἄσχ. loco*
of the liver (like the outmost parts of the vine leaf, saies *Isid.* k Pag. 357.
dor) not to be seen, or rather that which they call the head, l. 31.

- Ovid, cesumque caput reperitur in extis.* Θυπκόν, in marking the flame of the sacrifice burnt, ¹ φλογὸν καὶ σήματα, the Tragedian calls them, by which they could tell events. More doubtless had they wayes of witchcraft, as the other Greekes. *Εὐόδου*, as when one shall meet you carrying such or such things, then this shall befall you. *Æschylus* termes them *εὐόδους συμβόλους* Sch. καὶ ἐξ ὑπαρτήσιν. See *Scaliger* in *Tibullum*, on these words *Puer è trivium*. The Scholiast of *Æ Aristophanes* on *Εὐμβόλον ἔρην*, They made, quoth he, whom they met first as it were tokens of good hap. Whence it may be came up the salutation which ^b *Sophocles* calls *εὐρήμων σῶμα φερτὸν* ^c *G*, wishing luck, as *χαῖρα* among the Greekes, & the Latines *Esto bonis avibus visus* &c. *Σύμβολον* is put likewise for sneezing, or the conjecturing at them. *Sternutamentum* being accounted a Deity by the Romans, but sacred to ^d *Ceres*, as the Greekes, whence proceeded that *ζήστεαι*, which we intimate in our *God helpe you*, as often as we see any man so purging his head. which not to have proceeded from any deadly disease, is sufficiently evinced by *Casaubon* on *Athenæum*. *Οικισκοπιτικόν*, at the sight of a Mouse, Serpent, Cat or the like in the house, or when the oyle cruse is dry, honey, wine, water is spent, to guesse at future things. On this ^e *Xenocrates* wrote. *Χειροπτικόν*, Palmistry, when by the length of the hand, or lines of the table, they can judge of freenes in housekeeping, of marriage & posterity, of which ^f *Helenus* once left a monument. *Ποδημητικόν*, gather'd out of the shaking of the parts of the body as the shoulder, thigh, or right eye, in which kind *Pesidonium* was an author exposed to the world. *Εγγραμμυσία*, as that wherein the *Witch of Endor* was experienced, out of the lower parts of whose belly the Divell spake. The first that practised this among the Athenians was *Eurycles*: hence they who are possessed with this spirit of prophesying, are called *Ευρυκλήϊ* *Euriclite*, as the ^g *Schol.* of *Aristoph.* who calls this art ^h *Ευρυκλῆος μαντεία*, the divining of *Eurycles* *Νεκρομαντεία*, where after soleame sacrifices they were wont to call up the soules

¹ Æsch. loco. citato.

^a In An. p. 574

^b In Oed. Tyr. initio.
^c Ovid. Fast.

^d Sch. Aristoph. loco citato.

^e Nonnus in Naz.

^f Nonnus:

^g In Vesp. pag. 503.
^h lb. p. 502.

foules of the deceased, demanding of them what afterward
 should befall. As ⁱ *Wierus*. And no wonder, for they held
 the spirits of their parents and kinred for Gods, *quibus sacri-*
ficabant (saies Bodin) & *ad quorum sepulchra comedebant*, in
 quos scriptura invebens ac detestans, inquit, & comederunt sacrificia
mortuorum, to which they sacrificed, and at whose sepul-
 chers they fed; against whom the Scripture inveighing and
 detestling speaketh, *And they ate the Oblations of the dead*. Of this
ⁱ *Aristophanes* makes mention, and *Homer* in his *Odysses*. This
 is that which most properly is called *γνῆσις* from γνῆ-
 mentation, by *Wierus* termed *dire execrationes*, & for with
 greate mourning they invocated *κακάρις δαίμονας*, wicked
 Gods for the accomplishment of their devilish designs. It
 may most fitly have the name of *Nigra Magia* ^b for so the
 Wizards divide them into the black and white Magick. *μα-*
γία, from whence the word Magick is derived, seemes to
 have been found by the *Medes* and *Persians*, whose Priests
 were called *Magi* great Philosophers, as ^d *Lactius* is wit-
 nesse. This is supposed to be the good Magick. *επιχαρισίᾳ* ἢ
δαίμονων ἀγαθοποιῶν, ὡς ἀγαθῶν τινῶν ὄψεσιν φαμαρία, is a
 giving of *philtrum*, a medicine for the procurement of love,
 or rather enraging of lust, by bewitching something and gi-
 ving it to be eaten; which to have power over swine is cre-
 dibly reported. *κοσμιμαντία* Tricks with a paire of sheeres
 and live, of which *Theocritus*. ^e *λεξιμαντία*, to take coun-
 cell of an hatchet, taking it & laying it on a peece of timber
 flatwaies, which did the feat by turning round. Like to which
 is that naughty use of a key & Bible. *ἀστυμαντία*, by the
 casting of the dice to aske the number of wives, children,
 farmes, &c. which answer to the quantity of a chance. ^g *Αλ-*
φειμαντία & *αλδεμαντία*, done by corne. ^h *Δειθυμαντία*,
 by taking the letters of the name, as when two were to
 fight & by the value of them to judge the conquest: As they
 said of *Hectors* being overcome by *Achilles*. *ὀρνιδομαντία*, ma-
 king a circle they divided it into foure and twenty parts,

De Magis
Inf. l. 2. c. 11.
Demonomania l. 2. c.
 3.

In Avib. p.
613. a.
m Lib. a.
a Nonnus in
Naz.

b Vide Bodin

c Vide Non.
d In Proem.
Nonnus.

f Vide Ody

g Vide Theo-
crit. in Phar.
b Delrio Dis-
qui. Mag. l. 4.
c. 2. q. 5. sec. 7.

and on each part made a letter, and putting wheat upon the letters they brought in a Cock, and observing from what letters he took up the graine, they at last joyned them together, and so knew their successors, husbands, &c. Στοιχειομαντεία, opening a book of *Homer* and by the first verse that they lighted upon, to divine, as that of the death of *Socrates*, who so foretold it, meeting with that verse of *Homer*, which speaks of the arrivall of *Achilles* within three daies at *Theſſaly*. ⁱ Et quoniam poemata pro vaticiniis, &c. and because poems were accounted Prophecies, as Poets Prophets, they were most busy in them. Hence in publique causes had the Romans recourse to the *Sibylline Oracles*, & the private Grecians to the verses of *Homer*. And that *Sors* was put for the writing of Oracles, is manifest out of the words *Sortes Delphice*, for fore-telling or divination. ^a I know the ſhee Priest of *Apollo* being inspired with a kind of holy fury spake to those who asked counsaile. Whence the word ^bμαντικὴ at this time read for Soothſaying, was anciently called ^cμανικὴ madneſſe. And yet that their cunning men had a kind of lottery, is as cleere as day, the ^c Scholiast of *Euripides* testifying, done it seems in matters of question, so λαλῶν Νηχῶς may intimate ^d as much as to undergoe triall. Predictions there were, ^d ſaith *Eustath*, out of signes and wonders, as also of the noise that leaves make when they are burned. To which some adde ^eαεγμαντεία or divination by the ayre, quoting for it *Aristophanes* in *Nubibus*, which I now remember not.

ⁱ Wier.de
Magis Inf. l.
2.c.13.

^a Vide Sch.
Arist. in Plut.
^b Aristid. T.3
pag. 25.

^c In Hippol.
p. 580.
^d In II. a. p. 36

CAP. VII.

De Templis & Aſylis.

THeir Churches were of two sorts; sacred to their Gods in Greek *ναὶ*, or *τεῖον*. And sacred to their Demi-gods most properly *ανωοί*. But the word is promiscuously used by the Tragœdians, *Clemens Alexandrinus* is of opinion that the
first

first originall of their Temples was the erecting of an edifice
 ro the honour of the deceased. *ε νεως μὲν εὐφρήμους ὀνομαζομένης, ε* Vide p. 22.
τάφος δ' ἡμιόβους, ταῦτι τοῦ τάφου νεως ὀνομαζομένης. Cecrops
 buried in the *Acropolis*, *Erichonius* in the Temple of *Miner-*
va Polia, the daughters of *Celeus* in *Eleusis*, &c. They were
 divided into two parts, the sacred and prophane, this called
ἕξω περιπαρμείων, the other *ἔσω*. *Casaubon* tells us that *περιπα-* f In Theop.
ρμείων was that holy water set at the door of the Tēple, with Charact.
 which every one that entred into the Temple besprinkled
 himselfe, or was besprinkled by those that sacrificed; of
 which in the next Chapter. But others have written that it
 stood at the entrance of the *Adunum*, into which it was not
 lawfull for any but the Priests to come. The *Schol.* of *So-* g In Oed. Ty.
phocles thus describes the Church. *Ναὸς*, quoth he, is the place rannum.
 where the Altar stands. *Βωμὸς*, the Altar on which they offered
 their oblations, *Τίθυλον*, where they placed the Idol which
 they worshipped; in ancient time a rude table or stock, *αὐτὸς* a Protreptic.
Clemens Alexandrinus calls it, as that of *Iuno Samia*, after- p: 23.
 ward made in the magistracy of *Procles* to be a statue. At first
 named *ἔβαρα*, *διὰ τὸ ἐπιξέσθαι τὸ ἔλκε*, from the shaving of it; b Idem.
 but when art began to be so expert, as to make it resemble a
 man, they termed it *βρέτας*, from *βεγρὸς mortalis*, whose shape
 it bare. At the setting up thereof they used these ceremonies:
 That a Woman neatly trimmed & deckt in a purple vesture,
 should bring on her head a pot of sodden pulse, as beanes,
 pease, and the like, which they sacrificed in thankfulness for
 their first food, *ε εὐχαισθέντα σπονδυόντες τὸ σπώτης διατίνε*. For c Schol. Arist.
 as much as I conceive out of *Pollux*, they prayed not where p. 115.
 this was consecrated, or did divine honours, but in the *ιστῆρ* or
ναὸς, the body of the Church, framing, as may be gathered,
 their gesture towards it. d *Ἀντὶ δ' αὖτε παλαιῶν ἀγάλματα, ἔβ-* d Lib. 1. c. 2.
αρα, ἔδωκεν, &c. Farthermore belonging to their Temples *τυμ.*
 there was a kind of Vestry, in Greeke *Ἀρχὸν* by some tran-
 slated *summun templum*, as if it were at the upper end. This
 seemes to have been a Treasure both for the Church, and

e Laertius in
vita. p. 122.
vide ad eum
locum Caf.

any (oever, who fearing the security of his wealth would commit it to the custody of the Priest, as *Xenophon* is reported to have done at the Temple of *Diana* in *Ephesus*. *Martial* points at this when he saies,

Templa vel arcano demens spoliaverat auro.

So reverently did they esteem of these houses of their Gods, that to doe those offices of nature, I meane venting of excrements, too shamelesly seen among us in the Church-yards, as I may call them, was an abomination; punished severely by *Pisistratus*. For when he had taken tribute of all that the *Attick* ground had brought forth, they so hated him for that taxation, as they made the *scissure* of the Temple of *Apollo Pythius* a Joke; which although for bidden never was redressed. And yet so secretly was it done, that he could apprehend none, save at last one stranger whom he caused to be whipt, with this proclamation, THAT BECAUSE HE CONTEMNED THE EDICT HE SHOULD DIE. Hence to a man that soundly smarted for his wickednes, they were wount proverbially to say, *He had better have eased himselfe in the Pythium*, or if there were more, in the plurall number. *Κεῖντος ἢ οὐ τοῦ ἐν τοῖς Πυθίοις ἁμαρτήσιος*. Nay so honourable held they these Churches, that to them they granted priviledge of Sanctuary, to which who should fly, might not from thence be drawne out under a trespasse upon religion. Of this kinde was the Temple of *Minerva*, & *Theseus*, the altars of the *Eumenides*, & *Mercy*, whose image they would not have erected any where in their City, although in the midst thereof shee had a Grove. The first *Asylum* among the Heathens is held to have beene in *Athens*, built by the *Heracidae*.

a Vid. Rosin.
b Polyd. Virg.
in Eurip. they
are presented
sitting neere
the Altar. T.
c P. 472.

CAP. VIII,

De Sacerdotiis.

OF holy orders among them I conceive to have beene divers sorts, Παράσιτοι, *Parasiti*, a word had in later times in great derision, exagitated almost in every Comædy, put for a shark or smel-feast, *Edax Parasitus*. But held once in good esteeme. For when they had set aside such a parcell of land as they thought the renewes thereof would suffice for the sacrifices of such & such Gods, they chose certaine men who should receive or gather the harvest, *Crates*, *ὅς ἐστι τὸν οὐκ ἔσθ' οἷον* *d Secun. Att. Dialecti. apud Athen. p. 235*. With the incomes of this were the charges of those publique sacrifices defraied. Hence *μεγίστην μίσθον* *Introitus magni*, great yearely substance, is used for great sacrifice in *Aristophanes*. Scholiast. *ὅτι ἡ ἐκείνου τὰς ἀποσκευὰς τοῖς θεοῖς θυσιάζει. Κέρυκεας*. *Coryces*, the same signifies a cryer, but in sacred functions a Minister, who slew and offered the victim. *Anthenio* the Comædian ascribes much honour to them, as if they had first taught men to seeth victuals, the flesh of sheepe and oxen, while before they devoured each other raw. They take their name from a *Coryx* the sonne of *Mercury* and *Pandorus*. But *Casaubon*. *ὁ δὲ οὐκ ἐστὶν ὁ* *A. in Inscripti. Pollucem. l. 8 b In Athen. lib. 15. c. 23.* *præstantiore parte muneris quod abibant, sic dicti. Idem namque & hostias mactabant, adolebantque &c.* They in the time of divine rites craved the silence of the people in these words, *Εὐφημεῖτε. Σῖγα πάντες ἔστω λαοί.* Be whilst all ye people. Good words, for *εὐφημεῖν* signifies, as well as to say nought, which *Casaub.* in *Horace* sicly interprets, when he saies *Malè ominasie Partice verbis*. When sacrifice was ended they dismissed the congregation with these words *λαοὶ ἀγασσέσθω*. To which custome he nsistly looked, who derived the Masse from *Missa est, ite*, *a In lib. quem scripsit de Sacrament.* better fetcht in my minde by a *Wechselium* from *Masah* the Hebrew, which availes as much as to praise, *Μυσταγωγία*, the same

^b Meurfius E.
leusin. in c. 13

^c In Stel. 1.
p. 63.

^d L. Mounrac.
of Chichest.

^e In Alexiph.

p. 144.

^f Arist. Ec.

p. 125.

^g T. 2. p. 621.

^h In Politic.

ⁱ In Plut. p. 71

^k Casaub. in
Theoph.

^l Arist. p. 481.

^m Arist. p. 101

ⁿ In Plut. p. 71

same with ^b *Ιεραὶν*, who initiated them who desired to be admitted into the society of the superstitiously zealous (who after they were entered, were not under a yeare compleate, permitted to see their Bable) ^c *Schol. Naz. Ιεραὶν* ὅσα τὸ τὰ ἱερὰ ἐκφαίνειν. Hierophanta so called from ἐκφαίνειν τὰ ἱερὰ, opening the holy things. ^d *εἰσὶ δὲ οἱ Ιερεῖς*. ^d The learned Bishop upon that place of Nazianzen, notes that *Moses* among the *Israelites* was an Hierophanta, shewing unto them what they were to do in those sacred businesses. *Πυρρόβει*, they who lighted the fire at the Altar, whose office made them safe in warre & danger. Hence of bloody fight we say *ἐδὲ πυρρόβει*, *Ne ignifer quidem*, there escaped not he that served at the Altar. *Ιερεῖσι*. The Priests in the Great Mysteries, tenne in number, *Νεωβεί* whom ^e *Nicander* calls *ζῆλῶες* from ^f *κορεῖν* τὸ καλῶς ποιῆειν, to be decent, because they kept the Temples cleane, and swept them, as *Ion* in ^g *Euripides* speaks. These were the *ναοφύλακες*, whose charge it was to preserve that which was found in the Church, and to see that repaired which went to ruine, saies ^h *Aristotle*. And yet we read that the *Parasiti* did sometime look to the mending of it. There being a Law enacted, that what they laid out should be restored again. *Ιερεῖς* in ⁱ *Aristophanes* likewise termed *στυγολοί*. These are the Priests ever waiting on the Gods, ^k whose prayers the ancient required at their sacrifices; out of which they had a fee, ^l the trotters and skinnes, as the ^m *Ceryces* the tongues. And indeed there was no necessity, For there being tables in their Temples, as *Casaubon* teaches us, whereon they might lay their oblations, (& perhaps sometimes depart) of which the Priest according to his stomach did share. Well known to ⁿ *Aristop.* who relates the like of the Priest of *Æsculapius*. It was requisite to this function, that they who undertook it, should be sound both wind and limb, they being asked *εἰ ἀφραγῖς* before their Creation, whether they were whole in every member: which ceremony to have been used among holy orders of latter daies is well known, their neighbours

neighbours wives bearing record, saies ^a *Christianus*, that ^d In Aristop. they have not taken into their societies *quid mutilum*. There were moreover three Priests as the *Βασιλῆα*, in *Demosthenes*, ^b Antiqu. l. 2. and the *Καθημέν* whom in all things ^b *Dionysius Halicarnas* n. 3. *seus* compared to the vestall Nunnes.

CAP. IX.

De Sacrificiis.

THE father of Philosophy is of opinion that Sacrifices first begā after the ancients had ended their harvest. For then being free from care, they found time for mirth & jollity. In which they offered their first fruits called *ἀπαρχαί*, from whence *ἀπαρχή* is read generally to doe any sacrifice. Neither doth *ἀπαρχή* import lesse. For ^c *σῆ* signifies the ^c *Vide Schol.* bend, or great chest of the garnet, wherein they laid up the ^{Eur. in Phæn.} harvest threſht & winnowed; *ἀρχή*, the first or beginning, as ^{P. 291.} if when they began to treasure up their store, they first of all liberally paid some devotion to their Gods. The *Attick* oblations, even to *Draco*, were nothing else but the earths beneficence, but before *Solons* age, burnt offering, who willed in his lawes, that they should be *ἁγίασμα ἱερῆα*, chosen and selected ^d *Plut. p. 65.* sacrifices. The rites performed in them were not different ^{l. 26. they called} from those in the daies of *Homer*, but somewhat reformed. It ^{ed their leane} behoved them that would take in hand these holy things to ^{sacrifices ἁγία} purify themselves some certain daies before, ^{extra ἁγία} ^e *ἀπαρχαί*, the number of them is not set downe. I take ^{or, horns &} ^{haire, as if} *ἀπαρχαί* here to abstaine from caruall delights. *Tibull-Disce-* ^{naught esse.} ^{Arist. p. 584.} ^e *ditæ ab aris* Quos tulit hesternæ gaudia nocte Venus) To which ^{Demosih.} purpose *Theano* being asked when it might be lawfull for a ^{pp. 400. 476.} woman, frō the company of a man to goe to sacrifice; answered, from her own at any time, but a stranger never. Being thus prepared they came and stood round the Altar, having with them a basket in which was the knife hid (covered

H

with

f In pace. p.
695.

g Ia. a. with
these ελοχέ-
ται the
Greeks ever
began sacri-
fice, the Ro-
mans Far.
Dionys. Hal.
l. 2. n. 4.
h Loco laud.
i Athen. l. 9.
p. 409.
a Sophocles
Oed. Tyr.
b Aristoph. p.
c Iliad. a.

d Iliad. a.

* Mneid.

e In Stel.
f Eustach. p.
101. Ia.

g Loco laud.

with flower and salt, in f *Aristophanes* ελα in s *Homer* ελοχέ) with which they cut the throat of the victim. Then they purified the Altar going about it with the right hand towards it. h *Aristophanes* Πισίδι τ' βωμόν τυχάος ἐπι-δεδί. This lustration was made with meale & holy-water sprinkled thereon. This water is called i χέρνι- in which they quenched a firebrand taken from the Altar; with which they bedewed the standers by, accounting it a kinde of cleansing. (Hence a χέρνις νόμιον was forbidden him who they took for a polluted and forlorne rogue) Then they cast some of the flower on them. And having thus expiated, they cried out b τίς ἐστίν; Who is here? to which they made reply, Πολλοὶ καὶ κακοί. Many and good. Then they prayed. c *Homer* ἐξήνις ἔκταν ἐὺδ' ἔμνην ἀπὲ βωμόν. Χέρνι-σαντο δ' ἔπειτα, καὶ ελοχέτας ἀνέκοντο, τοῖσιν δ' Χρύσις μετὰ δ' ἔστο χεῖρας ἀναράν. Among the latter they spake with a loud voyce εὐχόμεθα, before they began. Let us pray. Supplications ended they drew the victim so as (if it were to the Gods above) the head might look upwards, which d *Homer* αὖ ἐρύειν. Eust. εἰ μὲν πῖς ἄνω ἴδον, ἀτακτὰ τ' τῷ ἱερεὶ παράχλον, ὥστε ἀφορᾶν, αἷς ἐστὶ τ' ὑετὸν. If it were to the Heavens or Demi-gods, with his throat downewards. Then they slew him & skinn'd him, & cutting out the * huck (shin-bones & hanch, they covered them with fat, which is called κνίστη (hence the Gods of the heathen are deciphered by e *Nazianzen*, κνίστη χαίροντες, rejoycing in the fat) to the end that they might burne all out in a great flame. f ὡς γὰρ ἀντιδὶ δλοκαυτωθῶσι καὶ μὴδὲ λαμπερὸν καὶ παρὰ χεῖρας πνεῖ For the Grecians accounted it unlucky if it did not so consume, and thought that it was not κολήρισμα: upon the μὴδὲ they cast small pieces of flesh cut from every part of the beast, beginning with the shoulder (which is in Greeke ἄμϑ) hence this is called δμοδυσίον. The reason *Eustathius* gives, g αἷς ἀκρίν καὶ καὶ πάσαις, εἰ καὶ ἦτο τὰ μέρη τῷ ἱερεὶ καρασώδης, that they might seeme to consume all, which the Athenians did not, being commanded by law to carry some of the sacrifice home. By
reason

reason of which injunctiō, they did so strain curtesy of their Gods, that the illiberall or nigardly sort of people would sel that which was left, and so make gain of their devotion. ^b Τὸ μὲν ἱερὸν πάλιν ὅτι ἱερῶν τὰ κρέα ἐπὶ δίδωμι saies Theophrastus, Where ^c Casaubon notes. *Coxam ferè offerebant, aut intestina, aut aliud non magnæ rei persæpe.* They offered the hanch bone or the entrals, or somewhat of no great worth. Where by entrals, you are to understand the spleene, the liver, and the heart, which Homer calls *σπλάγχνα*, for though the word be taken for the bowels, yet it signifies the heart too, in which fence we say *σπλάγχρον ἀνδρῶν*, a pusillanimous man, & *ὑσπλάγχρον* a couragious, as the ^d Scholiast of Sappho teaches us, & *το σπλάγχνα ἐλέους* the bowels of compassion. These the ancients did divide among them at sacrifice to feed on, and afterwards cut out the rest to roast For whē they had finished their deuotions, they let the reyns loose to all manner of voluptuousnes, glurtony, and drunkenness. For oft times they left nothing of their sacrifice, especially when they offered to *Vesta*, whence the proverb, *Εἰς τὰ θύειν*, is to eat up all, like the Roman *Lari* sacrifice. To say that publikely they begun to *Vesta* were more then I could well prove; but that they did to is plaine. In their houses they had Altars, & so I supposed once ^e Ἐστὶν ἀρχαῖον to be taken, but this was done in *Libanibus*, in their drink offerings, as he on ^f Aristophanes. As for their meat offerings it was required that they should be ^g sound and without blemish, whether it were an oxe, sheep, goat, swine, calfe: to sacrifice they simply termed *ἑρῶν* which our Latines have interpreted fitly, *Facere*. ^h Virgil, *cum faciam vitula*. Whose poverty was so great that he could not afford a sheep, or the like, they thought the Gods would be well pleased if he offered *Molas*, which the Greekes call *εὐλαία* ⁱ meale, which by the richer was mingled with oyle and wine, as the ^j Scholiast of Aristoph. The more wealthy instead of this, did cast frankincense on the Altars. For the sacrifices of *Pallas* the tithes were set a part, as ^k Demosthenes. In

^b Th. Charac. *ὅτι Ἀρελδ-εἶας.*
ⁱ Pag. 336.

^g In Aiaceum Lorarium.

^b Vide p. 582
^c Vide Pollucem. l. 1.
^d In Bucolicis

^e Casaub. in Theop. p. 237.
^f Pag. 701. D.
^g Pag. 378.

Schol. Arist.
p. 204.

their oblations the *μάγειροι* or cooks gave the ^b 10 part to the *Pryanes*. So *ἀδελφάδ' & κοιλία*, put for *ἰοία* where the Gods cannot have their allowance. Schol. Aristop. on *ἀδελφάδ' & τας* ἡδ' ἑαὶν ἰσθὺς ἔχοντα κοιλίας. Ἐδὲ ὃ ἔχον τὰς δαίτας ἢ δουμένους τὴν Πρυτανίαν οἱ μάγειροι δίδουσι. δέον ὃ ἐμὴν ἀδελφάδ' ἔχοντα ἰσθ' &c.

CAP. X.

De Anno Attico.

a De Doct.
Tép. l. i. c. i.

THE ancient Greek year consisted of three hundred and sixty daies, each moneth consisting of thirty. Rude antiquity ignorant of celestiaall contemplations, deeming the Moone to finish her course in that space. Which according to a *Petavius* seems false. *Lunaris enim non fuit, sed ejus menses tricenis diebus constabant singuli.* By which reckoning, had they not used intercalations, they had soon found a maine difference in the times, when they ought to have celebrated their festivals. They made therefore a *Tetraeteris*, in which when they found seaven daies deficient, they supplied them by adding * two to every end of the yeare, called *ἀναρξαι ἡμέραι*, ^b *ed quod per illud biduum Athenæ Magistratibus carebant.* Because for those two daies *Athens* was without Magistrates. But the last of these foure had but 359 daies, besides the two *ὑπερβολικαὶ*, in respect to the Olympick games, ever kept in the *Olympick* games, ever kept in the * full moone, which could not have happened, had they not began the *Tetraeteris* with a new Moone. Neverthelesse the Sunne and Moone appearing 14 daies oddes in a *Tetraeteris*, they made every eighth yeare an interjection of one Month, that this time being ended, the courle might still returne the same. This all *Greece* observed, saies *Petavius*, by the *Athenians* termed *μυστήρια*, by the people of *Etis* an *Olympiad*. What kind of Lunary yeare was in use among the Grandfires of *Greece*, is not

* Negat Peti-
tus Miscel. l. 8
p. 192. Petav.
assirmat.

b M. Selden.
in Appar. ad
Græc. Epoc.
Chro.

* id est, The
fifteenth day.
c De D. Tem.
T. i. p. 4.

not truly known; by δ Penius delivered to be of D. 347. every Month 29 D: except one, which like our February had but 28 D. Every two years one month was inserted, once of 29 D. another time of 28 D: But because in two years this * *magnus annus* surpassed the Moone 15 D. itaq; *Tetrasteride fecerunt*. This consisted of 1445 D: 723. & 722. make 1445. So many daies 354. foure times doubled hath, if you please to adjoyne 29. Of this sort of calculation doth he understand ϵ *Geminus* $\tau\epsilon\lambda\epsilon\iota\omega\varsigma$ $\tau\epsilon\lambda\epsilon\alpha\sigma\tau\epsilon\varsigma$ $\delta\mu\epsilon\iota\upsilon\sigma\iota\varsigma$ $\eta\gamma\epsilon\upsilon$, $\kappa\alpha\iota$ δ $\epsilon\mu\beta\omicron\lambda\iota\mu\epsilon\upsilon\varsigma$ $\pi\alpha\tau\epsilon\varsigma$ $\epsilon\upsilon\kappa\alpha\iota\tau\epsilon\upsilon\tau\epsilon\upsilon$. That must be fully understood, quoth he, for they did number the Months as if they were 30 D. when notwithstanding they had but 29. ϵ *Peravius* is otherwise conceited, who takes the Scholiast of *Aristophanes* in that sence, as meaning 29 D: full ones, when indeed exactly taken according to η *Geminus* you may account 29. $\frac{1}{2}$, $\frac{1}{3}$. and ι *Ulpian*, $\epsilon\iota\kappa\epsilon\sigma\tau\epsilon\upsilon\eta\epsilon\iota\alpha$ $\kappa\alpha\iota$ η $\mu\epsilon\sigma\sigma\iota$ 29 $\frac{1}{2}$. And yet are we not destitute of authority, that a Month was supposed 29 D: κ *Theon*. $\mu\epsilon\omega\alpha$ δ $\lambda\epsilon\gamma\omicron\mu\epsilon\upsilon$, $\tau\acute{\omicron}\nu$ $\delta\pi\omicron$ $\sigma\omega\delta\omicron\upsilon$ $\Sigma\eta\lambda\omega\eta\epsilon$ $\kappa\alpha\iota$ η $\eta\lambda\iota\upsilon$ $\chi\epsilon\lambda\omicron\nu\omicron$ $\epsilon\pi\iota$ $\sigma\omega\delta\omicron\upsilon$, $\epsilon\varsigma$ $\epsilon\delta\epsilon\iota\upsilon$ $\eta\mu\epsilon\rho\omega\upsilon$ $\kappa\theta$. But that the fragments were left out, the words are plaine, $\epsilon\pi\iota$ δ η $\tau\omicron\iota\omicron\tau\omega\upsilon$ $\zeta\omega\delta\omega\upsilon$ $\eta\mu\epsilon\alpha\upsilon$ $\alpha\iota\kappa\epsilon\iota$, δ $\epsilon\kappa$ δ $\nu\kappa\tau\omicron\delta\epsilon$ $\kappa\alpha\iota$ $\eta\mu\epsilon\alpha\varsigma$ $\chi\epsilon\lambda\omicron\nu\omicron$. $\tau\acute{\omicron}\tau\omega$ δ $\pi\acute{\omicron}$ $\mu\epsilon\omega\iota$ $\epsilon\chi\epsilon\alpha\upsilon\tau\omega$ $\omega\epsilon\delta\epsilon$ $\pi\acute{\omicron}$ η $\pi\omicron\lambda\iota\tau\iota\kappa\omega\upsilon$ $\eta\mu\epsilon\rho\omega\upsilon$ $\delta\iota\alpha\gamma\omega\gamma\omega\iota$ $\kappa\alpha\iota$ $\nu\acute{\omicron}\kappa\tau\epsilon\iota\eta$ $\chi\epsilon\lambda\omicron\nu$ $\pi\omicron\lambda\lambda\omicron\iota$ η $\epsilon\delta\lambda\omega\iota\omega\upsilon$. He meanes a day the space of a night and a day, for according to such Months a *Geminus* p. 38. *Wh* m l follow. Not ignorant that Meton was the first that made the Circle of 19 years. Hence *Μετωνος εινωμεντος*. Meton's yeare is put for a long time proverbially.

- But we must look back againe & consider that they counted their year two waies. First of $\theta\epsilon\omicron\iota\tau\chi$, as hath been already spoken, next $\kappa\epsilon\kappa\epsilon\iota\iota\iota\iota$, when they made the Months interchangeable $\mu\acute{\eta}\nu\epsilon\varsigma$ $\chi\epsilon\iota\mu\acute{\omega}\nu$, full and deficient, that is, one 29. the other 30 daies, yet both Lunary. For that is proved even by the names of their daies. The first, wherein the Moon appeared new, called by a *Synalepha* or contraction of the words $\nu\epsilon\mu\lambda\omega\iota\alpha$. The second $\delta\delta\tau\epsilon\gamma\alpha$. The eight $\delta\iota\chi\epsilon\mu\lambda\omega\iota\alpha$, or halfe full: the full $\pi\alpha\upsilon\sigma\iota\lambda\omega$. The last $\tau\epsilon\iota\alpha\delta\epsilon$, $\epsilon\iota\sigma\prime$ $\alpha\upsilon\tau\eta$ $\tau\epsilon$ $\sigma\upsilon\mu\beta\alpha\lambda\omicron\nu\iota$, because that in the daies of *Thales Milesius*, who was the author of that terme, the Moneth had 30, & no more, but ended, whence I suppose $\epsilon\iota\sigma\prime$ $\alpha\upsilon\tau\eta$ $\tau\epsilon\iota\alpha\delta\epsilon$, signity the dead, the period of whose life hath been come to. Though *Diogenian* gives other reasons. And by the way we must not think, that they had no regard to the course of the Sunne; ^f *sed tamen ut annus fieret Solaris, &c.* But nevertheless that the yeare might be correspondent to the Sunne, they put five daies, called $\epsilon\pi\alpha\gamma\mu\epsilon\omega\iota$ epacted, to the last Month *Scirophorion*, for the supplying of the defect. And so the year had 365 D. which was the true and just measure. But he might have added, sometimes 366, by reason of that $\frac{1}{4}$ which *Geminus* acknowledges the Greekes to have reckoned, although they accounted their Months but 30 D. This is that *annus implicitus*, which *Araius* styles $\mu\epsilon\iota\varsigma\alpha\nu$ $\epsilon\pi\iota\alpha\upsilon\tau\eta$. To this point the Greeke Authors, telling the years by seed time.
- ^a In *Διοσμου*. *Sophocles* -- $\epsilon\iota\lambda\omicron\mu\acute{\omega}\nu$ $\Lambda\epsilon\gamma\eta\omega\nu$ $\eta\tau\omicron\varsigma$ $\epsilon\iota\varsigma$ $\eta\tau\omicron$. For the ancients, saies *Theon* took the year three waies, either by the Sunne; or seasons; as Spring, summer, autumnne, winter, (*Sophocles*. $\epsilon\chi$ $\eta\tau\omicron$ $\epsilon\iota\varsigma$ $\alpha\rho\kappa\tau\acute{\omega}\epsilon\sigma\sigma\epsilon\nu$ $\eta\mu\epsilon\lambda\omega\varsigma$ $\chi\epsilon\iota\mu\acute{\omega}\nu$ $\chi\epsilon\iota\mu\acute{\omega}\nu$ $\delta\prime$ $\eta\delta\omega$ --) or thirdly by the Moone: whose irregularity *Solon* is reported by *Plutarch* first to have marked. Observing therefore that shee on the same day overtook and surpassed the Sun, ^f $\epsilon\iota$ $\alpha\upsilon\tau\eta$ $\eta\mu\epsilon\lambda\omega\varsigma$ $\chi\epsilon\iota\mu\acute{\omega}\nu$ $\tau\alpha\lambda\alpha\mu\beta\acute{\alpha}\nu\omicron\sigma\alpha\nu$ $\chi\epsilon\iota\mu\acute{\omega}\nu$ $\tau\epsilon\iota\alpha\delta\epsilon$ $\eta\tau\omicron\varsigma$ $\epsilon\iota\varsigma$ $\eta\tau\omicron$, because that remnant, which was before the conjunction, he thought belonging to the
- ^b Then were all the months of 30 D. as you may see in *Schol. Aristot.* Ach. p. 412. c.
- ^c Gem. p. 32. d Laertius in vita. e Pollux L. 1.
- ^f Petit. *Eccl.* Chro. p. 215.
- ^a In *Διοσμου*. p. 78. b In *Antigon.* p. 213. c In *Araurum* p. 78. d In *Oedipo Tyran.* p. 183. e In *vita pag.* 66. l. 15. f *Plutarch.*
- ^g Laert. in vit

the precedent Month; & that remnant which was after the conjunction, appertaining to the subsequent. (These peeces
^b Aratus calls *αυτοβρωτον Μηνῶν τριετην*) in which matter hee
 is thought to have had Homer in sight, who in his *1 Odysses*
 termes the thirtieth day, as Didymus expounds it, Τὴν μὲν φθι-
 νορ ὁ μῆνας, αὐτὸν δ' ἡμερῶν αἶσα. Where we may note that then
 they had no *μηνῶν*, but counted from one to twelve in the
 ordinall numbers, used by ^k Demosthenes in one Orati. *ἡν δ' ἀν-
 τὴν* & *δὲ δέκατην ἑξαμηνίαν*. Then putting the lesser to the
 greater they said *τεττὰρ ἐνὶ δέκα*, *πέντε ἐνὶ δέκα*, the third above
 ten, the fourth upon tenne, and so to twenty. * But when at the
 one and twentieth day they perceived the want of the
 Moone to be great, & the light almost lost, they changed the
 order and used *δέκατη φθινόρ*, *ἑνδεκάτη*, &c. the tenth of the in-
 crease, the eleventh of the decrease, and so to the twenty nine, *ἑν-
 δεκάτη φθινόρ*, the second of the decrease, or from the end, going
 lower in number still, as the splendor of the Moon was dimi-
 nished, but the thirtieth they called *ἑνὶ δέκα* for the cause a-
 bove. Here likewise they take the reason by the Month en-
 ding was *φθινόρ* ! *Ἐπειδὴ φθινόρ ὡς καὶ ὁ φθινορὸς ἀπὸ τῆς φθι-
 νορ*. Because the daies and Moones doe as it were dye, according
 to that of Horace. *Novae pergunt interire Lunae.* ^m Macrobius,
*quid aliud nisi illum φθινόρτα dicitur? quoniam plenitudo deficientis
 supputatio in novem definit sequenti: & ἡμερῶν illum, qui prece-
 dit numerum successurus priori in defectum meatu.* *Ἰσχυρῶ*
 standing to supply the place of the departing Month; fixed
 and still waiting unill the Moone shall have journeyed to the
 compleating & ending of the precedent time: Thus the last
 day of our lives is said to stand *Virgil*, ⁿ *Stat. sua cuiusq; dies*, as
 unto which we must passe through all the rest, and once ap-
 proach. Thus squared they their times and state matters to
 the Moone. Hence read we *μηνῶν καὶ πόλεων ἀρχῶν*, to count the
 Month as they do, who manage politicke buisnesses, or belong
 ing to government. In which course they made their year
 of *ccccxiii* daies, which divided into tenne parts make ten
 times

^b In Diokm.
 p. 125.
ⁱ Odyss. 5.
 pag. 164.

^k Contra Ti-
 mochratem. p.
 446. n. 39.
 * Vide Plu-
 tarch. loco
 nuper laud.

ⁱ Ulpian in
 Dem. p. 210.
^m Macrobius
 Sat. l. i. c. 16.

ⁿ Aeneid. 10.
 P. 330.

a Argum. Or. times 35, which space each α $\mu\epsilon\tau\alpha\tau\epsilon\lambda\epsilon\iota\sigma\alpha$ ruled in its turn; the
Dem. contra four that abounded were called $\alpha\rho\chi\alpha\rho\epsilon\sigma\iota\sigma\alpha$, in which they
Androt. pag. chose Magistrates, being for that time destitute of them. The
 380. year thus disposed, the Months must of necessity be $\alpha\lambda\eta\rho\epsilon\varsigma$ &
b Elemen. A. $\kappa\omicron\iota\lambda\omicron\iota$ *cavi* & *pleni*, as *b* *Geminus*. 'Οι δ $\alpha\epsilon\delta\epsilon$ τῶν πολιτικῶν ἀρχι-
 stiron. p. 31. *γῶν* ἐλοχρῆσθαι λαμβανόμενοι μὴναιος χρόνοι εἰσὶν ἡμερῶν κα-
 6, ἅς τε δ $\delta\mu\epsilon\lambda\omega\tau\acute{\omicron}\nu$ $\gamma\acute{\iota}\gamma\mu\epsilon\tau\alpha\iota$ ἡμερῶν 28, ὅθεν διὰ τούτου τῶν αἰτίας αἱ
 χεῖρ πόλιν μὲν τε ἐκαστὰς ἀρχὴν δ $\alpha\lambda\eta\rho\epsilon\varsigma$ & $\kappa\omicron\iota\lambda\omicron\iota$. διὰ τὸ τῶν Σε-
 λυλλῶν $\delta\mu\epsilon\lambda\omega\tau\acute{\omicron}\nu$ ἡμερῶν 29 ἔσθαι. If α month have 29 D: $\frac{1}{2}$, two
 have 59. Because therefore the two halves might be made
 one whole, they so ordered it that now it should be 29 D:
 then 30 D. The Athenians counted their day from the setting
c *Macrobi. l. 1.* of the sun on this day, untill the going downe of the next. In
Sat. c. 3. Plin. respect to which α *Nicander* may be thought to say of noone
nat. hist. l. 2. sleep, -- $\alpha\upsilon\rho\eta\alpha\tau\epsilon\rho$ & $\iota\upsilon\delta\epsilon\upsilon\alpha\tau\epsilon\rho$. To take rest at the beginning of the
 c. 77. even. I know that the ancients wrought but six houres in the
d *In. Theriac.* day. *e* *Martial*, *sexta quies lassis septima finis erit*. Which
e *Lib. 4. Ep. 8.* *Eufratib* affirms in his Commentary on *Homer*. And there-
f *In Ia. ad* fore Z. H. & I. were the notes of the 7. 8. 9. 10. houres, which
 ἀρχὰς δὲν & $\nu\upsilon$ - joyned make 28, as if they should have said to the Labou-
 κτὴν περὶ δὲ γ . rers, Rest. The beginning of the year was ϵ *Hecatombeon*, *Iuly*,
g *Casaub. in* the eight, saies *b* *Petitus*. They ever accounting that to be the
Athen. p. 921 first Month. In which order I have found them set downe
b *Chronol.* in a ι Manuscript in our publique Library, only *Memaclerion*
i *In 4^o num.* is to be put above *Pyanephsion*.
 24. p. 264.

Roman.	Macedon.	Hebrew.	Egypt.	Hellen.	Athenian.
Ιανουαριῶ.	Αρχηγμος.	Σεβάρ.	Τυβί.	Λυγναῖο.	Ἐκτομβαιον.
Φεβρουαριῶ.	Τ' δευχῶ.	Αβαρ.	Μαχαίρ.	Πισχυνῶ.	Μετ' αὐγυστιόν.
Μάρτιῶ.	Ιχθῆς.	Μεσών.	Φαρθωθ.	Δύρῶ.	Βουδρομιόν.
Απριλλῶ.	Κεῖος.	Ιάβ.	Φαριμεθ.	Ξανθικῶ.	Πυανιφιόν.
Μαΐῶ.	Ταῦρῶ.	Ψεδονδ.	Παν.	Αρτιμιῶ.	Μαμμακθελιόν.
Ιούνῶ.	Δίδυμο.	Θαμνί.	Παννί.	Δαλῶ.	Ποσειδών.
Ιούλιῶ.	Καρπῶ.	Αβ.	Επερί.	Πάνικῶ.	Γαμνιλιόν.
Αυγῶ.	Αἰων.	Βύλ.	Μεσολ.	Αἰῶ.	Ανδισθελιόν.

Σεπτεμβριῶν.	Παρών.	Θοσελ.	Θυσία.	Γορταῖ.	Ελαφβολιδών.
Οκτώβρι.	Ζυγί.	Μυρσών.	Φαωσί.	Τηγεσιρεῖαιος.	Μυρυχών.
Νοεμβρι.	Σκορπί.	Χαλιβ'.	Αδελ.	Δί.	Θαργηλιών.
Δεκεμβρι.	Τοξότης.	Τιβηθ'.	Χοιδκ.	Απολλαι.	Σκίρροφειών.

In which table although *Hecatombæon* be compared to the *Julian* Month *January*, yet it appears not that *Hecatombæon* was ever so removed out of his place, as ^a *Petitus* will have ^a *Eclog. Chr.* it, *Epiphanius* contradicting of which by & by. Indeed when ^{P. 214.} the Christians in honour of their Easter, began the year in April, they called April *Hecatombæon*, as ^b he himselfe testi- ^b *Loco laud.* fies. But that *Hecatombæon* was alwaies the first Month, is not probable. For when the *Athenians* under the dominion of *Alexander* the Great's successors changed the head of the year from *July* to the seaventh of *October* it is like that they began at *Metactetion* according to this ^c rule.

^c Ex MS. Bib.
Moth. Bod-
leianæ in 8^o
n. 8.

Μαιμακτηριών.
Ποσειδών.
Γαμυλιών.
Αδριανών.
Ελαφβολιδών.
Μυρυχών.
Θαργηλιών.
Σκίρροφειών.
Ἑκατομβαιών.
Μεταγεινιών.
Βονδρομιών.
Πυανεσιών.

^d Certain it is that the same *Attick* Months are sometimes ^d *Vide Perav.* Lunary, and sometimes not, but of 30 D: or *Julian*; When ^{in Epiphan.} they are Lunary they have no sure seat, but are now at this ^{P. 138.} time, then at another. And this hath bin the reason why the same Months have not been suited to the *Julian*, by writers.

e Pag. 21.
f Pag. 163.
g In Olym. 3
h Pag. 148.
i Pag. 140.
k Pag. 167.
l Pag. 120.
m Pag. 167.
n Eclog. chr.
J. I. c. 6. p.
213.
o Vide Petrav.
in Epiphan.
pag. 139.

Vlpius on Demosthenes parallels Hecatombæon to e January, and in the Oration for Ctesiphon, to March, and againe to f April. g March he calls Boedromion, which also he interprets h June. Elaphebolon i November, k September (In the margin February) and l December. m Thargelion, April. Munychion January. Scirophorion, March. Which errors are cursorily noted by n Petit in part, to no great satisfaction. But when by the decree of Augustus Caesar they were charged to conform their yeare to the Julian, they o thus numbred.

Menses Attici.	Menses Iuliani.
Ελαφηβολιών	March.
Μουνυχιών	April.
Θαρσηλιών.	May.
Σκιρροφαιών.	June.
Ἑκατομβαιών.	July.
Μετασειριών.	August.
Βοηδρομιών.	September.
Μαιμακτηριών.	October.
Πυανεσιών.	November.
Ποσειδεών.	December.
Γαμηλιών.	January.
Ανθεστηριών.	February.

a Aristoph.
p. 806. c.

But of this, so much only. We must handle their Lunary year because according to them were their feasts kept. From whence sometimes they would count, as a ποσῶτον ἢ ὅσον ἐν Διορυσίων. So much and as long since the Bac hanals; speaking of the age of a girl. For a more compendious way of comprehending their holy daies view this Almanack.

Hecatombæon. Iuly.

- 1 Πρώτη ἡμέρα. Πρυτανεία φεσθῆν.
- 2 Τετῆ.
- 3 Τετάρτη.
- 4 Πέμπτη.

- 5 *ΕΚΤΗ.
6 *ΕΒΔΩΜ. *Καὶ δὲ ὁ Θνητὸς οἷς Ἀθῶναι. Kept in memory of the returne of Theseus out of Crete, after he had
7 *ΟΥΔΗ. slaine the Minotaur. b Plutarch. The solemn- b In vita p. 12
8 ΕΥΔΗ. ty c Ovid seems to describe: Nullus Erechthidis c Metamorp.
9 ΔΑΨΗ. festus celebratio illo Illuxisse dies &c. the eight l. 7. Fab. 23.
day of every Month was sacred to him. He had Vide illum
also a festivall called Theseia, in honour of ga- diligenter.
thering together the dispersed people of Attica. Nam erit o-
perz pretiū, d Pag. 445.
10 παρὰ μυστήσιν.
11 Δουτεια. Κυρία ἑκκλησία. α.
12 Τρίτη Κρόνια. Of these as also of the day, speaks vide Macro-
13 Τετάρτη. d Demosthenes. Then did the Masters wait on Satur. l. i. c. 7
14 Πέμπτη. their servants, as in the Roman Saturnals. * Then were versus finem.
15 *ΕΚΤΗ. e L. Accius. Maxima pars Graium Saturno, & kept the
16 *ΕΒΔΩΜ. maxime Athena Conscium sacra, quæ Cronia Metoixia in
17 ΟΥΔΗ. esse iterantur ab illis, cumq; diem celebrant, per a memoriall of
18 ΕΥΔΗ. gnos, urbēq; fere omnes Exercent epulis læti, sa- their transmi-
19 ΕΙΧΡΟΣ. mulosq; procurant Quisq; suos. gration. Plur.
20 ΔαΨη φθινόρην. Κυρία ἑκκλησία. β. Hence was this some it is ter-
21 ΕΥΔΗ. this Month called by the ancient Atheni- med Ενωδία
22 ΟΥΔΗ. ans, Κρόνια; afterward Hecatombeon, from Aristop. pag:
23 *ΕΒΔΩΜ. ἑκατομβαία, sacrifices to Iupiter or Apollo, as 700. Plut. in-
24 ΕΚΤΗ. some think with the blood of an hundred- itio Them. l.
25 Πέμπτη. beasts: For so were they profuse in their sa- 12.
26 Τετάρτη. crifices. f Ovid. Taurorum sanguine centum. f Metamorp.
27 *Τρίτη Παναθήναια. g The Scholiast of Homer g In ll. α.
28 Δουτεια. saies that Hecatombe may be used for five & pag. 6.
29 *Ενν χηρία. twenty beasts, whose feet make up the
number of an hundred, καὶ ἡ ἑκατομβάσιον, ὅθεν ἡ εἰκοσι-
πέντε ζώων.

* To Minerva the Protectresse of their City, as hath been b In vita p. 3.
before said, instituted by Theseus, as h Plutarch. χηρία δὲ Plut. l. 8.

δυσίαν ἰππίουσι κοινῶ. At first they had the name Ἀθλῶσια, by *Erichthonius*, or *Orpheus*. In the time of solemnization there were rare shews exhibited to the people, such as horse races, wrestling, dancing in armour, called Πυρρική, from *Pyrrhus* that invented it; Then carrying in procession the *Peplum*, or robe, in which was wrought the fight of the *Gyants*. All which you may read in *Meursius* at large, and *Aristophanes* his Scholiast.

ἢ In Panathenæis.

h Pag. 140.

197.180.181

407.580.650

746.

The second of this Month is called τετη, because it hath but 29 daies, and so alwaies in *caviv*.

Metagitnion. August.

From the sacrifices of *Apollo*, called μεταγίτνια.

1 Κυρία ἑκκλησία. γ.

2

3

4 Κυρία ἑκκλησία. δ.

5

6

7 Πρυτανεία δαΐτεια.

8

9

10

11

12

13

14

15

16

17 Κυρία ἑκκλησία. ε.

18

19

20

21

22
23
24
25
26
27
28
29
30

* Boedromion September.

1
2 Νίκη ἐν Πλαταιαῖς.
3
4
5 Νίκη ἐν Μαιζώνι.
6 Κυελα ἱκκλησία. γ.
7
8
9 Κυελα ἱκκλησία. δ.
10
11 * Καεῖνεια Εὐδωλείας.
12
13

his teeth, to the eternizing of his name for valour against his enemies.

14 * Ἀγυρμὸς Μουσίου.

15 * In thankfulnesse for the delivery of Greece; at what
16 time *Darius* and his Fleet went homeward. ^b *Aristi-*
17 *des* describes the joy at full, and the erecting of an Al-
18 tar to *Jupiter* that freed them.

19 * The greater in which they were made c *ἱερῶν*, or
20 admitted to the sight of that they worshipped. The first
21 day was called *ἀγυρμὸς*, perhaps from the conflux of the

* From this month came the feasts Boedromia, frō Theseus ever-throwing the Amazons.

Plut. p. 9. or 4
Ion helping the Athenians against Eu-
molpus. Bon-
spomēis to aid
because in ne-
cessity they
made a cry.
Aristophan.
Bolut ἱσμάς
Lucian.

ἑταγλαῖος.
Latini *Quint-*
tare. hence
help came in.
a Calliop. p.
234. b. lib. 3.
b Tom. 1 p.
257. see Plut.
in Aristid. p.
241.
c Sch. Arist.
pag. 247.

people

Here I look on
Mearsius for
brevities sake
but if you
please to read
severally, see
Aristop. Sch.
p. 85. 98. 131
138. 455.
529. 647. 142
218. 227. 228
231. 233. 217
262. 264. 516
Aristid. T. 1.
p. 323. Clem:
Alex. in Pro-
trep. p. 10.

22 * *Κυρία ἑκκλησία. α.* people. The second *ἑκκλησία*, because the Crier then warned
23 them to goe to sea. The third day they Sacrificed a
24 Barble, because it devoures a sea hare, an enemy to man.
25 The fourth, two Oxen drew a basket representing Pro-
26 serpine gathering flowers, which women following cry-
27 ed *χαῖρε Δήμητερ*, Haile Ceres. The fift they ranne with
28 torches: Hence *λαμπιδόφορος*, and *λαμπιδόφορος ἡμέρα*.
29 The sixt *Bacchus* was carried in pomp: Hence is it ter-
med *ἱαχὴ*. The seaventh day they exercised in feats of a-
ctivity & he that overcame had wheat given him. The 8th
was *Epidauria* from *Æsculapius* his coming from *Epidaurus*
to *Athens* to be initiated. In the ninth they filled two mea-
sures of corne, and setting one at East and the other at West,
they powred them out, one looking to heaven and crying *ὦ*,
the other to the ground, saying, *τοῦ*: Thus *Mensim*: That
day was *καμυχόν*.

a Sympof. Q. The second of this Month was left out ever, saies a *Plus*
l. 9. q. & in l. tarch, instead of which some are perswaded, the name only
was omitted, as *τετάρτη* for *Τετῆ*, which was recompensed by
p. 331 *ἐν τετάρτῃ φθινόροτος*, or *ἱαχὴ*, as in a defective Month *Ἀχέρη*
b Lib. de doct
Temp. l. c. 5. *φθινόροτος*, for the twenty: Of this judgement is the ^b worthy
Temp. l. c. 5. *Petavius*.
p. 11. D.

* *Μεμαστέ-
ριον*, is to be
inserted here.

* *Pyanepsion*. October.

This Month took denomination from the feasts *Pyanep-
sia*: For mingling the remainder of their food after their ari-
ving, they put it into one pot, and seething it, were joviall
alltogether at the same.

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2 *Κυρία ἑκκλησία. β.*

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After that *Theſeus* had buried his Father,
7 Πανάψια he paid the vow made at *Delos*, to wit, if
8 he returned safe from the death of the *Mikotauræ*, hee
9 would sacrifice unto him a pot of sodden beanes. Hence
10 πανάψια, as it were, κυμαψία. For the antiques called
beanes πυδάμς.

11 Ἀροδς εἰς τὰ Δισμοφεία.

12 Κυρία ἐκκλησία. γ.

13

ε *Plautus* calls the festivall *vigiliæ* e In *Aulula-*
14 Θισμοφεία. *Cereri*s, which the *Attick Dames* *tria*,

15 kept most sober and chaste, strowing their beds with co-
16 nyza for that purpose, it being an enemy to lust. They
17 prepared themselves with fasting, but after that took
their liquor freely. The number

18 Πρυτανεία. δ. of daies were three allotted, as
19 some, or foure, as others, When *Castellanus* saies that
20 *Ovid* makes them nine, is false; for that was the *Myste-*
21 *ria*, as we above have shewne : They were done in ho-
22* nonr to *Ceres*, that gave lawes first, as she is termed *Py-*

23 μήτηρ Δισμοφείας. Of these you may read ^{d Pag. 611.} *Aristophanes* 770. 782.

24 and his Scholiast.

25* Ἀπαψία Kept this Month. When the Parents 783. 819.

26 brought their children to their Tribes, to be enrolled, I
27 suppose for feare of deceit in patrimonies. Then they

made merry for foure daies.

28 Κυρία ἐκκλησία. α. The first was *Δαφνία*. The se-

29 cond *Ἀνάρρυστος*. The third *Κυρεῶπις*. The fourth, *Εὐεΐα*.

30 Καλλεΐα. In honour to *Minerva*. f *Meursius* tea- f *Gracia Fe-*
ches us that they were celebrated the 1. 1.

17 of this Month, but *Petrus* hath thus
placed them.

Memorisation.

Mamæstion. November.

This Month is to be placed before *Pyæneſion*, as I have above given notice, but in this Almanack I follow *Petium*, who ſo hath ſet it, though much againſt the opinion of other learned: as *M. Selden*, *Petavius* and others, whom I would have you Reader to accept as for moſt approved.

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Κυρία ἑκκλησία. β.

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Κυρία ἑκκλησία. γ.

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Πρωτογένη. δ.

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Plutarch in the Life of *Aristides*, ſaies that the *Beotians*, nay and *Greekes* ſend yearly ſome to ſacrifice to

to the memory of thoſe that died at *Plataeæ*, & every five year they have great paſtimes, which he ſets downe the manner of.

The Month is derived from *Jupiter Mamæſtes*: for I ſuppoſe they

fiſt found Gods, afterward feſtivals to them. Not the Months fiſt, and then named the Gods from them.

27
28
29

Posideon. December.

From Neptune, who is *Posidon*. For the first day of this month was sacred to him, as ^b *Casaubon*. Hence he thinks it to be called Ποσειδώνος ἡμέρα. ^b In Theoph. Char. ult.

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Κυρία ἐκκλησία. α.

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Dionysia τὰ ἐξῆς ἀρχὴς. Without the City, It seems when they had gathered in vintage and pressed their grapes. *Λύων* Torcular. Then were they most jocund, as may appear out of that. Like the voice of them that tread the Wine-press, and in ^c *Oppian*. ἐμπύληα ^c *Κωνσγ. α. v. 127.*
χαίρειν. On which words ^d *Conradus Rittarffius* takes ^d Pag. 18.
Λωαίων to be *January*.

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Κυρία ἐκκλησία. β.

Αλώα. A feast to *Ceres*. The day doubtfull. ^c *Demosth.* ^c Pag. 743.

Κυρία ἐκκλησία. γ.

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26 *Κυεῖα ἐκκλησία. δ.*

27

28

29 *Πρυτανεία. ε.*

30

Gamelion. January.

1 From the marriages first made by *Cecrops*, of whom be-
 2 fore we have spoken, and more you may read in *Tzetzes*
 3 on *Lycophron*. That month wherein this people coup-
 4 led, hence is called *Gamelion*, from *γαμέ*, *γᾶμnia*. It is sa-
 5 cred to *Iuno*, who by the Poets is called *Pronuba* and con-
 6 jugalis, President of weddings and the marriage bed.

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9 *Κυεῖα ἐκκλησία. α.*

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18 *Κυεῖα ἐκκλησία. β.*

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28 Κυρία ἐκκλησία. γ.

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Antheſterion. February.

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2 Κυρία ἐκκλησία. Δ.

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ς Πρυτανεία. ζ.

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11 *ArSachia.* Kept In great mirth for three daies in the honour of *Bacchus*. The first *Πιδίσι* may see *Aristoph.* p. 293.
12 from *πίδος* the tubs, and *διδυμι*, to open, for at the broa-
13 ching of their vessells they drunk stiffly. The second 417. 419.
422. 222.

14 *Χοαί* from *Χωα*, a good capacious vessel. In this he that
15 *Κυρία ἐκκλησία κ.* could drink downie the rest *The day was*
16 golden crowne. The third *ἡμέρα*, I suppose different *called by Sa*
17 from *ἡμέρα*. From this Festivall the month is named. *likewile, but*
18 The twelfth of which *Διαμέση* is *not in the*
sense spoken.

18 The twentieth of which Dionysia in Lemnos were kept,
19 called *μυαλα & ἀχαιύεα*. The 13th were acted Comedies,
20 began the 3^d year of the 93 Olympiad, when in Terent.
21 *Callias* was Archon. But after they were taught as a De- p. 289.

22 nat and ^b Vlpian witnessse, and ^c Aristophanes, ὅτι πᾶσι
 23 ἀποδείκνυται ἐν τῷ νόμῳ καὶ ἐν τοῖς συγγραμμοῖς αὐτοῦ, ὡς ἐν τῇ
 24 ἐπιτομῇ αὐτοῦ.

23 σιωπῇ καὶ ὀπίσθιαν τὰ καὶ τὰ δ' ὁρᾶται βλέπειν, lales one. c Pag. 143.
24 Κυρία ἐκκλησίᾳ, β.

25

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27

Elephobolion. March.

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4 Κυρία ἐκκλησία. γ.

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7 Θυσία Ασκληπιάδων. Κυρία ἐκκλησία. δ.

8

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10 Πρυτανεία. ε.

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12

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15

e Contra
Ctesiphont.

16 Διονύσια τὰ ἐπὶ ἄστρ.

17

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19

20 Κυρία ἐκκλησία. α.

21

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29 Κυρία ἐκκλησία. β.

Of these e *Æschines* makes
mention, and you shall have
them obvious every where in
the Greek Authors.

Munychion.

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10 Kvela ἐκκλησία. γ.

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13 Kvela ἐκκλησία. δ.

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16 Μονύχια. Πρυτανεία ἐστὶν.

17 and had a Temple in Munychia, by Athens: The Month

18 bears the name: In this Month were the causes of stran-

gers judged. ^a Arist: Sc:

19 Διδασκα.

20

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26 Kvela ἐκκλησία. α.

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Munychia were observed to

Diana, who was so called,

and had a Temple in Munychia, by Athens: The Month

bears the name: In this Month were the causes of stran-

gers judged. ^a Arist: Sc:

To Jupiter Meilichius. The greatest day

that the Attick route was kept in: See of

this ^b Aristophanes and Eustathius.

^a Avib. p. 60.

^b Pag. 150.

^c 174.

^d Ismen. &c

Ism. l. 1.

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5 Κυρία ἑκκλησία. C.

6 Θαρσύλια. To *Apollo* and *Diana*; holding it to be their na-

7 tivity. On this day did they expiate for the finnes of the

8 people. For they were wont to nourish some base men,

9 and of no account, at the publique charge whom in time

10 of pestilence, or the like they sacrificed for the finnes of

11 the City, Two in number, saies the ^a Scholiast of *Ari-*12 *stophanes*, whence they were called *δημόσιοι*: but more13 properly *καδέρματα & φαρμακοί*, ^b *Aristophanes*.

14

15 Κυρία ἑκκλησία. γ.

16

17

18 Κυρία ἑκκλησία. δ.

19

20 Βενδύων. To *Diana*, who by the *Thracians* is na-
med *Βένδισα*31 Παναθιναία μικρά. Not much different from the
greater. See *Mensius*.

22 Κόρυμπία. Πρυτανία. i.

23

24 Πλωτήρια. *Petitius* places it on the 24 day, others
will have it the 25. To *Minerva*, on

25 which they take off the ornaments of her statue, and

26 wash it I suppose, ^c *Plutarch*, ^d *Xenophon*.

27

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29

^a Pag. 152.^d *Ζηλιν.* α.

p. 257.

Scirophorion. June.

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Σελος To Minerva from *οσλως*, a Canopy, under which her Priests did walk in pomp at that time: or from the statue of Minerva found in Scirus.

14

c Scol. *Aristoph.*

c Pag. 497.

15

Βουβωνια. It was not lawfull anciently to kill an Oxe: wherefore when one had slaine that

725.

16

beast eating the meale provided for the sacrifice, hee

17

slew him and fled, in memory of which this day was

18

kept. Afterward they did mitigate the Law, and gave

19

licence to butcher an Oxe, so that he was not for the

20

plough. To which ^d *Juvenal* may allude. *Vi vetulus bos*

d Satyr. 10.

21

Κυρια εκκλησια. γ.

*Qui domini cultus tenet & misera-
bile collum Præbet, ab invito jam fa-
stiditus aratro.*

v. 268.

22

23

24

Κυρια εκκλησια. δ.

25

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Πρυτανεια. δ φυλη προτυ, &c.

28

Where *Petius* makes the foure first Tribes to governe each his day, on those foure that abounded above the

* *Athen Rēp.*
l. 2. c. 3.

29

yeare, * *Sigonius* seems to agree, and * *Mausæus* ap-

* In notis ad
Harpocra.

30

proves

* D. Doſt. prooves it. Neither is it miſliked by * *Petavius* * *Scaliger* hath
Temp. l. 2. c. falſely taught us otherwiſe, who makes each *Prætanica* to rule
I. 36 daies, which none ever are to have done, except the firſt
* De emend. Teo, lib. 1. four.

CAP. XI.

De Tragœdâ, Satyricâ, & Comœdiâ.

IT is taken for grant among the Ancients, that *Homer* who lived a 907 years before Chriſt, was the firſt that taught
a Vid. Can. Chro. ad Gr. Epoch. Mar. Arund. p. 97. b Hermog. de Eloq. Meth. P. 561. c. 33. Eufſtach. in Præf. ad Iliad c Tract. de Trag. & Comœd. præf. Terentio.
b τραγικῶς λέγειν, to ſpeak in Tragœdie; comprehending great and weighty matters in few words and very conciſely, being more large & uſing circumlocution in matters of leſſe conſequence, which *Hermogenes* acknowledges to be the property of a Tragœdian. This foundation being laid, following ages ſtill built (though rudely) a ſtructure to ſmall perfection. Nam poſt illius tale tantumq; documentum, &c. ſaies c *Donat.* For after that *Homer* by the Iliads had repreſented a Tragœdy, by the *Odyſſes* a Comœdy, moſt ingenious imitators took thoſe Poems and ſet them in order, & divided them, which at that time were inconfiderately, & without judgement written, impoliſht, & in the firſt rudiments not ſo neat and trim, as in proceſſe of time they were made. For Poëſy was a great while in her minority, and very rude, after the firſt publiſhing of plaies. For we ſee little or nothing of ^d *Suſarion*, the firſt Comœdian, worth our time: ſome few verſes only, & ſo few, as may but witneſſe ſuch an Author. The originall of the word Comœdy is ſuppoſed to be taken from divers reaſons: Firſt, becauſe in their revelling, kept in honour to *Bacchus*, they ſung them, & ſo it may be derived from κομηθ, *commefatio*; & κομᾶν, ſignifying μετ' ᾧδης αἰχροῦς ᾄδεν, to ſing baſely at the cup. Secondly from κομα, ſleep; becauſe when any of the *Attick* husbandmen had been injured, it was the cuſtome (as before hath been ſpoken) for the party abuſed, to come in
the

d Marmo. A. rundel. & ad ea Seld. CL. Præfixa etiā Ariſtophan. ἐπὶ κομῶν. d Sch. in Naz. utel. d. p. 106.

the night season into the streets, and with a loud voice cry, such and such joyce in wrong, and commit such outrages, though there be Gods & Lawes. And after that, proclaimed the parties name, who on the morrow was sought out by the husbandmen & much shamed; by which these wrongs were redressed. Thirdly from *κώμην*, a street, because when the old Athenians would note a wicked mans life out to the world, meeting merrily in the streets & high waies, they laid open every mans life, and concealed not his name, *In vicos & compita ex omnibus locis Leti, alacresq; veniebant: ibiq; cum nominibus singulorum vitam publicabant.* These verses were first sung in the green Meddowes, about the beginning of the spring. When the husbandmen kept the festivals of *Bacchus* the God of Wine, to whom they sacrificed a Goat, because his biting is an enemy to the vine, the skin of which they took and sowed up close, filled with wine, and anointed it with oyle to make it slippery, and so hopped with one leg upon it, making themselves laughter at the falls they often took. This sport they call *ἀσχυλιδεῖν* from *ἀσχος* a skin, and *ἄλλεξ*, to leap, *Aristophanes.* *ἀσχυλῖαζ' ἐνταῦθα πρὸς τὸ αἰδεῖσθαι.* *Virgil* hath nicely set it out.

f Donatus de Tra. & Com. Idem ibid. *h* In Synopsi vitæ Aristop. Th. Magister.

i Plut. p. 108. *k* Geor. 2. p. 71.

*Non aliam ob culpam Baccho caper omnibus aris
Ceditur, & veteres ineunt proscennia ludi:
Præmiaq; ingentes Pagos & compita circum
Thesida posuere: atq; inter pocula Leti
Mollibus in prætiis unctos saliere per vires.*

Ilfa. Tzetzes in Proleg. ad Poetas interpretis *κώμας* *μῦθισα* *ζωεῖα*

After *Susarion*, sprang up *Theſpîr*, the first that made Tragœdies, which by *Horace* are termed *Lachrymosa poemata*, sad poems; because they represent humane miseries, the misfortunes of Kings and great men especially, there being no place for a poor man, but only to dance, as *Arrian* hath observed. Which thing gave an occasion to *Socrates*, when he saw the most worthy & rich put to death under the thirty Tyrants to *Ælian* Var. say to *Anisthenes*, doth it not repent thee that we in our lives never did some famous exploit? So in Tragœdies we marke

m In Epistles p. 04. *n* Ælian Var. l. 2. c. 11.

L

that

that such as *Atræus*, *Thyestes*, and *Agamemnon* are slain; but what Poet was yet so impudent as to bring a base fellow on the stage sacrificed? Not supernumerary is that of *Euripides* for *K: Archelam*, desiring that he would write a Tragedy of him, who prayed that nothing proper to a Tragedy might happen to him; meaning sorrow and lamentation. For so is *Τετραπῆλα* used, as ο *Κομπῆλα* for joy and mirth, and glee conceits. The first Tragedy that *Thespiis* taught was that of *Alcestis* repriving her husband from death by her owne, as P^r Mr *Selden* hath conjectured: Tis *Thespiis* was forbidden by *Solox* to act his Tragedies, as η *ἀνομιλή* ὑποβολή, a fruitlesse lying: *Horace* of him thus speaks:

*Ignorant Tragicæ genus invenisse canene
Dicitur, & plaustris vexisse poemata Thespiis.
Quæ canerent ageremq; peruncti sacibus ora.*

Upon which words some have written that his Poems were so voluminous, that he was constrained to bring them upon waines: But alas a poore conceit! † *Franciscus Lufinus Urticensis* is of opinion that *Thespiis* carried his Scene upon carres: and *Acrom*; That the *Chorus* carried about in waines acted Tragedies: *Chori plaustris circumducti Tragedias agebam*: ‡ I avouch that at the first the Poets acted alone their own Fables; And to mee it seems a ground for to stand on, the Greek Authors by the word *ὑποκριτής*, intimating a Poet, *Οἱ ἀρχαῖοι ὑποκριταί*, &c. The ancients, saies † *Vlpian*, called the Poets *Hypocritas actores*, which we now terme *Tragadi*, such as *Euripides*, *Aristophanes*, &c: The place in which they sung their Poems, was a Scene upon a waine drawn in procession to the honour of their God *Bacchus*, as among the *Greekes* the custome was, saies the Scholiast of *Nazianzen*: Of the manner in those ancient times, * *Plutarch* shall thus informe you: *Ἀμφοτέρω δὲ δίνῃ καὶ κλῆματι*, &c: A pot of wine & a vine twigge, then one drawing a Goat, next another with a basket of figs, and last of all the *Phallus*: In which solemnity the Poets in waines following the pomp, might without controule laugh, scorne, and deride any they met, saies † *Dionysius Halicarnassæus*,

• Athen. l. 3.

P. 90.

p Ad Marm.

Arund.

q Laert. in

Solonc. p. 40.

r In Horatii

Poeticen.

s Schol. Arist.

P. 142.

t In Demost.

p. 40.

u Stel. β. p.

107.

* *ὁ ἐν φιλῶ*

πάλ. p. 1343.

x Antiq. Rom:

l. 7.

scus, or were wont, as the y Schol: of Nazianz: to rayle upon, Loco land,
each other, whence *πομπή*, is as much as to convitiate im-
pudently, (though in a good sence sometimes ^z to celebrate ^{z Hermog.}
the pomp, or go in procession in honour to the festivall) and ^{Meth. de Elo-}
^a *πομπή*, a scandall or reproach, *ὕβρις, λοιδορία*. Whence like- ^{quentia, c. 2.}
wise came the Greek proverb, ^b *ὡς εἰς ἀμάξην λαβεῖν, tanquam* ^{p. 519.}
ex plastro loqui, and ^c *ὡς εἰς ἀμάξην ὑβρίζειν, tanquam ex plau-* ^{a Dem. pro}
stro convitiari, to give reines to the tongue, to be free in abuse: ^{Coron. p. 134}
Which that they might doe the better without shame, or ^{b Schol. Ariit:}
blushing, sometimes would they anoint their faces *amurca*, ^{p. 142.}
olei face, with the dregs of oyle, saies *Donat*, or of wine (for ^{c Vlpian. in}
so I interpret *πύρα*) from which Poets by ^{d Aristophanes} are d ^{Nubibus p:}
called *πυρρὰ δάκρυα*. *Horace* — *Pirunlli sacibus ora*. Sometimes ^{141.}
would they put on vizards, ^e which least they should hurt the ^{e Vlpian: in}
head, were defended from the skinne with a wolles cap, ^{Dem: p: 254.}
named *πλίσιον*: A word elegantly used by ^f *Demosthenes*, in a ^{f De falsa}
Metaphor drawn from the liberty and impunity of the per- ^{Legatione.}
sons that wrote it: *Οὐκ οἶμι δὴ λυθῆναι παλικύτων καὶ τοσούτων ἀδι-
κημάτων καὶ πλίσιον λαβὼν ὅτι πῶ καραλλῶ*. Think not to es-
cape scot-free for such villanie, though you get a *pileum* on
your head. We may apply it in threatning to any slanderer,
of whō we surely intend to be revenged. But I seem to for-
get the Poet, while I speake of the stage, I will therefore re-
turne to him. *Thespis*, as I said, was the first that invented
Tragœdies; so called, as *Donat* tels, because (least there should
be rewards wanting, by which good wits might be stired up
to write, and men encouraged to get them tunable voyces *ad
dulcedinem commendationis*) they gave the Actors a Goat. *Ca-*
per namq; pro dono his dabatur. τῆς θ is a Goat, and *ὄδῃ* a
song. *Horace*, *Carmine qui Tragico vilem certavit ob hircum*.
Before that time some say that *Epigenes* the Sicyonian made
Tragœdies, but the most received opinion is this which *Ho-*
race hath set downe of *Thespis*. Before him there was no art
of poesy Tragically, but at their festivalls, when they ascribed
all their mirth & delight to their Gods, they did it especial-

z Orat. m.
 227. P.
 242.
 b Charact. vi.
 Cafaub.

i Georg. 2.
 & Cafub. de
 Sat. Poet. l. 1

I Cafaub. ib.

m De arte
 Poet.

ly to *Bacchus* (and so afterward, when Actors are called *Δοῦ-
 λους πᾶσι*), and *πᾶσι* simply by z *Demosthenes*, by *Donat*
Artifices. The word is used for Juglers, and such as *Hokus Po-*
kus in ^b *Theophrastus*) they would feast, and afterward scoffe
 and deride each other, which grew afterward a part of their
 solemnity. They would moreover dance at rude Musick, and
 from thence suppose they the *Chorus* to have sprung up.
 They would likewise cast forth *αὐτοχρηδισματα*, as they terme
 them, in *Virgil's* language, *versus incompitos*, * *Numeros innu-*
meros eo tempore fundi solitos & sine arte. For they had of old
 but two sorts of verses, *Heroicks*, in which they sung the
 praise of Gods & Noble men, and from this in a short time,
 with small care grew a Tragedy; the other sort was *Iam-*
bicks as toying and lascivious as the *Phallica*, but biting too, &
 from hence came a Comedy. At first small was the differ-
 ence between a Tragedy and Comedy, ¹ *constat sane, pri-*
mis temporibus ignoratum fuisse discrimen inter Tragædiam &
Comædiam, and the reason is, because even Tragedies had
 their wantonnesse and petulancy. At first they sung in ho-
 nour to *Bacchus* *Dithyrambicks*, and afterwards neglecting
 him they praised their Demi-gods, which when the people
 saw they cried downe, with *Οὐδὲν οὐδὲς Διόρυον*, whence
 our proverbial adverb is fitly used *ἀνεργόδουρον*, for nothing
 to the purpose. But to give content to the people, the Satyrs
 did *preludere*. But after that, when a Tragedy took state
 they excluded the Satyrs, and were only for sad and serious
 persons; by which mournfull Poems the people were wont
 to be cast down, sympathizing with the persons represented,
 therefore to cheere them a *Chorus* of wanton Satyrs were
 brought in by *Thespis* as ^m *Horace*.

*Mox etiam agrestes Satyras nudavit, & asper
 Incolumi gravitate, jocum tenuavit, eo quod
 Illecebris erat & grata novitate morandus
 Spectator, fustusq; sacris, & potus & exlex.*

In a Satyrick play, Satyrs have a *Chorus* place, or else the
 persons

persons are Satyrick and ridiculous, and for the easing of the mindes of the spectators, they would bring in Satyrs for sports sake; and many of their Tragedies had some mixture of Satyrick sport, saies ⁿ Casaubon. Fuisse aliquando pluribus ⁿ P. 129. de Tragicis Dramatis interjectas Satyricas Fabulas. Of this I say ⁿ Sar. Poeti. Theſpis was the first inverter, who likewise eo ease the Chorus (° for that acted only) brought one actor upon the stage, ^o Laert. p. 220 to whom Æschylus added one, and Sophocles another, so the number was three, Æschylus's is ἀσπεργιστής Sophocles his τετραγώνιστής, a word put for an obscure and base fellow in ^p Demosthenes, Vlpian, ^q δὲ ἀσπεργιστὴς ἢ ἀσπεργιστής, speaking ^p 184. of Æschines, if I remember, Tully calls them Actors secundarum & tertiarum partium. ^q Ut in actoribus Græcis fieri videmus, ^q In divinar. sepe illum qui secundarum & tertiarum partium, cum possit alio quomodo clarius dicere, quam ipse primarum, multum summittere, ut ille princeps quam maxime excellat. But let mee speake what I have to say of a Tragedy. ^a None was permitted once to act Æschylus, Euripides, or Sophocles his Tragedies, ^a Plutarch in vita X Rhet. p. 452. B. but they were to be recited by the Scribe, that the Actors might (as I conceive) repeat them. τὸν δὲ πόλιος γεγραμμένα ἐκταγμένους τοῖς ἀσπεργιστοῖς, ἢ ἐξήναι δ' αὐτὰς ἀσπεργιστῶν. And to this purpose by a law of ^b Lycurgus the Orator: were they commanded to be transcribed, and kept under custody ἐν κοινῷ. Yet the ^b Author of the life of Æschylus ^b Iuxta finē. writes that the People made a decree, that he should receive such a summe of gold, that would διδόναι, the places of Æschylus after his death. I put the word διδόναι, docere. Because Tragedians as well as the Comædians were said εἰς διδασκαλίαν ἢ πρὸς διδασκαλίαν, to labour in teaching the people. And for this end did the Ancients lay out so much mony upon their Theaters. ^c Sed immane quos quantosq; sumptus, ^c Heinſius Poleg. ad Aristarchum Sacrum. in Theatra, in Comædiarum ac Tragediarum representationem fecerit antiquitas. Cum non mores tantum ab utriusq; emendari, ac prudentiam conferri, sed & scripta antiquissima, & formas Reipublicæ, ac vitam Magistratum, cum summo spectatorum fructu,

in Comædia examinari, faciões componi, ac gravissima subinde publico suppeditari crederem consilia. Not unfitly therefore did the Poet reply to the people that carped at him in the Theater. I came hither to teach you, not to be taught by you. Hence of a Tragedy or Comedy the Greeke writers say,

d Athenæus

Dip. l. 6. pag.

268. vide Ca-

saub.

e Pag. 270.

f Lib. 10.

δ δίδασκεν, docetur fabula, and δίδασκεν, docere, as sometime δίδασκεν, as you may see in *Athenæus*. The following Poets did not alwaies represent their own Fables, but oft-times their predecessors; so saies *Quintilian*, the people permitted the works of *Æschylus* to be dealt with, because in many places his verses were not set in order. He brought great grace to the stage, & first taught *σκηνογραφία*, the painting of the Scenes; which some think *Horace* to ayme at, when he saies, *Modicis instravit pulpita cignis*: Which because it was perfected by *Sophocles*, is thought (nay spoken affirmatively by some) to have been invented by him: *Sophocles* indeed did ποιεῖν ἡρώδων, bring in many new things: such as leaving out the actiō of the Poet (for before the Poet himselfe acted) by reason of the badnesse of his own voyce; he found out white shoos, which the Actors and Dancers wore; he made the number of Dancers fifteen, before but twelve; he fitted likewise his Tragedies to the natures of the Actors, &c: but that he invented *σκηνογραφία* I cannot find: Somewhat like-

g T. Magister:

wise was added by *Euripides*: & as to set out the Argument of the Fable in the beginning of the Tragedy, as you may observe; leading the Auditor, as it were, by the hand to the last and principall point of that one action which he would represent, which by the glory of our Nation, ^h *Sr Philip Sidney*, is not past by, as frivolous, without noting: These three were the Princes of Tragick stile, who exhibited to the People every year at some certain solemnities their Poems, striving who should get the victory by the approbation of Judges, chosen for that purpose, called ⁱ Διονυσιακοὶ Κριταὶ, & ^k Κριταὶ ἐν Διονυσίῳ; Tenne in number, think some, at first, gathering out of *Plutarch*, in the life of *Cimon*, authority for it. Because

h In the defence of Poesy.

i Heinsius in Proleg. ad Aristarchum sacrum.

k Æschines cont: Ctesip:

cause when he had brought the Reliques of *Thesew* out of *Seyrus*, *Aphepsion* the *Archon*, in gratulation to him, chose not the Judges as soone as the Theater was filled, and spectators placed; but presently after *Cimon* entred the Theatre with nine more of his fellow Captaines, of each Tribe one, after accustomed Sacrifice he swore them Judges, who gave the victory to *Sophocles*, but then young; for which *Æschylus* grieving went into *Sicily*, where he died, and was buried neere ¹ *Gelas*. But out of this place we cannot prove that the number of these Critick Judges was alwaies Tenne. This we acknowledge done in testimony of high acceptation of *Cimons* service. And yet in judgment upon Tragœdiars, the number might be so great. For there seemes to be a difference between the Judges of Tragœdies and Comœdies. The number of Tragick Judges, grant we haply to be such as we speak; the power incontrollable, as from whom there was no appeal to others. ^m *Cum neq; provocatio ab eis esset, neq; de quibus illi judicarent, magistratus ceteri sententiam pronuntiarent.* The Comick Judges were in number but five, from whence came the Greek proverb, ⁿ Πέντε κριτῶν ἐν γύνασι λέει. ^{nb} *quinq; n* Zenobius. *Judicibus lis est.* The ^o Scholiast of *Aristophanes* speaks somewhat uncertaine. Judges, quoth he, passe censures upon the Comœdians, & they who had five voyces were happy. Those were all. For if there had been tenne of them too, it would have made nothing to the Poets' felicity to have had equall voices: For the oide gave a great stroak. Hence wishes the *Chorus* in the behalfe of the Poet -- *Εὖ κελὶν νικῆν μόνον*, to be Victor by one voyce only. Another difference is that, whereas the Tragick Judges had free liberty of suffrages beyond the power of the people, the Comick had not: For whē *Aristophanes* taught his *Νεφέλαι*, they so much took the people, that they applauded the Poet, cried him up Conqueror, *ὡς ἀποστάτην τοῖς κριταῖς ἀντιδιν λεισσομένω*, ἀλλὰ μὴ ἄλλον γράφειν, saies *P. Ælian*, and commanded the Judges to write *Aristophanes* uppermost (as the fashion was, which ^q *Aristophanes*

Plut: Cimon
ne p. 352. l.
39.

m *Heinsius*
loco laudato.

n *Zenobius.*
o *Ad Aves p.*
562.

q *Var. H: l. 2.*
q *Avib: p. 762*

nes

nes calls *αὐτοῖς* in *πρῶτοις*, the most excellent first, the next to him second, and next to him third (which was no small praise, according to that of *Quintilian*, as I remember, *Honustum est in secundis tertiusve consistere*) and no other. For which cause I suppose the Poets before reciting, were wont to sacrifice, and pray for the favour of the Judges and spe-

r Loco laud. Aristophan.

Οὐνοῦ ἐπὶ τούτοις πᾶσι νικᾶν τοῖς κριταῖς

Kal τοῖς θεασαῖς πᾶσι --- Where the Scholiast interprets

ὀμνυμι truly as it is to be understood, *ἐννοεῖται*, to supplicate.

And good reason. For if they pleased not the people in reci-

/Ranis p. 248 ting, they were overwhelmed with stones. To which use *A-*

ristophanes points, saying -- ἐκ ἰσθμῶν; nay sometime would

they hiss them, which they terme *κλαῦζεν* and *σβετῆεν*, some-

time stamp them out of the Theater, which they call *πῆρρον*

καπεῖν, by *Pollux* interpreted *ἰδιώλια* ἢ *πῆρρον* κατακρῖν. Ano-

r Lib. 6. c. 19.

p. 203.

u *Æschines*

contra *Cre-*

siph. p. 98.

ther difference is that *u* the Comick Judges were punished if

they judged not right, the Tragick not so And for these rea-

sons have some conjectured, nay positively written, that their

Jdges were of two sorts, old and new, in which matter, if

there be place for a conjecture, mine is, that they confounded

both, making no odds between the Critick Judges of Tra-

gædies and Comædies But of this, Reader, you may deter-

mine as your Authors shall afford authority. Before Judges,

as I said, the Poets in emulation presented their labours, and

they who in their opinion lost the day, were said ** ἐκπῆσθαι*,

by ** Casaubon* interpreted *non stare*. The time of exhibiting

their Tragædies, were the holy daies of *Bacchus* called *Diony-*

sia in *agris*, or *Lenæa*, in the month *Posideon*, on the *Antheisteria*,

or *Dionysia* in *Lymnis*, in the month *Antheisterion*, on *Diony-*

sia in *urbe* in the month *Elaphebolion*, to which I finde added

y *Platone* p.

220.

the *Panathenæa* by *Thrasylus* in *γ* *Laertius*, which some deny,

yet the same write that when *Sophocles* exhibited but one, it

was at this festivall. I say but one, because it was a cu stome a

mong the Poets of ancient daies to entertaine their people

with

* Heintsius

Prolegom^r

x Sat. Poeci.

with more plaies then one. *Mos autem Tragicorum Græcorum fuit Athenis, ut modo singulas committerent fabulas, modo plures,* saies ¹ *Casaubon*: Sometime in the same yeare three, and then was it called *παιονία*: sometime foure, & then they stiled it *παραλονία*, ² *Τὰ δὲ πέντε δράματα ἐκαλεῖτο ΤΕΤΡΑΛΟΓΙΑ*. Whereof, saies mine Author, the fourth was a Satyricall play, the three other now treating of the fortunes of one and the same man, as those of *Æschylus*, named therefore *Orestia*, to wit, *Ἀγαμέμνων*. *Xongōest*. *Εὐριπίδης*. Which are all extant; the fourth was *Protem Satyricus*. At other times they were not of the same subject, as that of *Euripides*. *Medea*. *Philotes*. *Diōys*. The fourth was *Θεσπιά*, saies the Author of the argument to *Medea*. Where the interpreter seems to me not to reach to the expression of the Greek word *Θεσπιά*, *Σάτυροι*; *Messores*, *Satyros*; he ought to have rendred it thus, *Messores*, *Dramma Satyricum*. For that the word beares this sence is sufficiently delucidated by ^c *Casaubon*. That the greatest task of action lay on the *Chorus*, is as apparent as the Sun at noone. The number of them in Comædies were twenty foure, and six *juga* (each *jugum* consisting of foure; but *σάτυροι* foure, each *σάτυρος* six men) in Tragædies fifty, untill the time of *Æschylus* his *Eumenides*, the number of which so terrified the People, ^e that the children and younger sort fainted, and the women suffered abortion; for which reason, saies *Pollux*, the number was lessened (which some deny) by law. They were by the Act brought to fiftene, five *juga*: I say *juga*, because they were divided into *σάτυροι*, and *ζυγά* *ζυγά* was when the *Chorus* entred by three, & then it was called *πέντε ζυγά*, by file *σάτυροι*, when they came on the stage in ranke five at a time; & this they terme *πέντε σάτυροι*. Sometime one of them entred alone, which they say *καθ' ἑνα*. Of interlocutors the ancients for the most part never had above three; but if a fourth spake, that they named *ἑταροπύσμου*; and if the *Chorus* supplied the part of a fourth actor, it was stiled *ἑταρολόιος*. To speak of the severall verses of Tragædies, is *αἶον ἀγερε*;

¹ De Satyrica
Poesi p. 131.

² Laertius
loco citato.

^b Lib. laudat.

^c Author vi-
tae Æschyli.

M

and

and I had rather speak of the action, then the art in cōposing & yet not much, only this of their motions, termed *τροπὴ* & *ἀντροπὴ*. *Στροφὴ*, saies the Scholiast of Pindar, is a turning frō the right hand to the left, in analogy to the motion of the universe frō *ἄνατολιν*, from the East to the West; because Homer calls the East the right hand, the West the left: Contrary to the Hebrews, who terme the South *Jamin*, which signifies the right hand, and the North they counted the left. *ἀντροπὴ* was a turning from the West to the East; that is from the left hand to the right, as the Planets move. Another posture they had in their *Epodes*, for (if it be so in Tragedies, as in Lyrick Musick, which I believe) to expresse the immobility of the earth they stood still. They used *Epodes* for the most part at the end of the Acts, when the Players avoided the stage. Thus much of Tragedies; the authors of which were highly of old esteemed of, in so much as after the dismall discomfite of the

d Plut. in fine
vitæ Niciz.
e Plut. in vit.
x. Resp. Paul.
Atticis. p. 18.

^d Athenians in Sicily, they were relieved, who could repeat somewhat of Euripides. Nay, by a Law made by ^e *Lycurgus*, & established in Athens, *Æschylus*, *Sophocles*, and Euripides had statues erected in brasse for the continuation of their memory. After Tragedies had proceeded to perfection, Comæ-

f De arte Po-
etica

dies were with great applause taught, as ^f *Horace*,

Succesfit vetus his Comædia, non sine multa

Laude ---

He saies, *vetus Comædia*, because a Comædy was divided into three, or if you please so to speak, two sorts, the Old and

* Grammat.
ἡ παλαιὰ ἐ-
στὶν ἡ διαφέ-
ρεσις.

New. I said three sorts, because * the old was different from it selfe. The meaning is, that the old Comædy, of which *Συνέριος* *Δαφύσιον* (by some named *Sannyrion*,) was author, tended only to laughter, being without order and decency. For the *Chorus* now walking, now dancing about the smoaking Altars, sung *simplex carmen*, some naked verse, saies *Donat.* Which by *Cratinus* was redressed; for he ordained three Actors, and mingled with his sport, profit, I mean for instruction. For under the Democracy it was lawfull to exagitate and propose for

for a laughing stock Captains & corrupt Judges, Citizens given to bribery, and such as lead a dissolute life, naming the men upon the stage, and sitting the Actors with vizards, bearing the shape of those whom they intended to deride. But as the state grew to an *Oligarchie*, that licence was taken away, *Eupolis* being cast into the sea by those, against whom he wrote his Comædy *Bapta*, and so drowned. Nay, there was a law enacted not *ἄνομασι κομῳδῶν*, to name any whom they wrote the Comædy of. Of which *Horace*,

*a Hermog.
Partiti. p. 76.*

--- Sed in vitium libertas exiit, & vim

Dignam lege regi. Lex est accepta, *Chorus*,

Turpiter obtinuit sublato jure nocendi.

But when *Alexander of Macedonia* grew potent and a terror to Greece, the Poets fearing least any of the abusive wit might displease the great *Macedonian*, they changed the Argument of their plaies, & instead of abusing states & people, they fell upō ancient Poets, or some part of History not truly written, personating the Actors so as to be most ridiculous:

sometimes scoffing on the stage at meane men, & this they termed *Νέα Κομῳδία*, the new Comædy. But afterward it was a piece of the *Athenian* policy to forbid that the people should be tossed on the stage, unlesse they would themselves, saies *Xenophon*; knowing that none were wont to be brought thither but the wealthier sort, *ἄνθρωποι*, *ἄνθρωποι*, *ἄνθρωποι*. Some are of opinion that no Player came on the stage untill thirty or forty; I dispute not the matter; sure I am that *Sophocles* taught his first Tragedy at twenty eight, in which doubtlesse himselfe came on the stage, he being among the *Athenians* no disgrace, as the *Romans* accounted it, to appeare there. *a* *Emilius Probus*. In scenam vero prodire, & populo d

b Donat. Generaliter ad omnes homines qui medicis fortunis agunt, &c. *c* Athen. Rep.

esse spectaculo nemini in eisdem gentibus (Græci) fuisse turpi ad vitas p. 2. tudini: que omnia apud nos partim infamia, partim humilia, atq; ab honestate remota ponuntur. The place where the people beheld these plaies and pastimes was in the market place, *e* *Meurs. Arr.* where they nailed scaffolds to a black poplar tree. For in *Lect. l. 4 c. ult.*

ancient time they had no Theater of stone, only of wood,
 f Theſmoph. which they call *incia*. † *Aristophan.*

p. 787.

--- Ἀπὸ τοῦ ἱκίου

ἡ τοβλήπτος ἡμῶς ---

g Casaub. in
 Theoph. p.
 245.

h Zenobius.

i Cont. Leo-
 chap. 617. n.
 50. 51.

k Olymth. l.
 p. 7.

l Lacon. apud
 Plut. Mor. p.
 421.

m Lib. 6. fine.

These were built by some, who upon some consideration of
 money admitted any to a seat, named therefore *Θεατῆραι*.
 Once it seems places were not hired. But there grew great
 enormities and abuses. For striving to get places, there rose
 wrangling and brawles, and fights; wherefore the *Attick* Se-
 nate ordained that each place should be hired for two *oboli*:
 (in the Consulship of *Diophantus*, a *Drachme*, say some,
 whence rose the Proverb, *Ἀεὶ καὶ χαλῶσαι*; because at the
 establishing of it, there fell hail) This money they called *Θεω-
 εἰδὴ*; from *θεορεῖν*: because with it they did *θεῶν ἀποθεῖναι*, buy
 a seat to behold the shew exhibited. Now because the poor
 people had not to give, & so were deprived of the spectacle,
Pericles desiring to be popular, made a law that they should
 receive out of the Cities revenues two *oboli* each man. † For
 the right of exacting which money, they were to produce the
 authority of the *Lexiarchicall* *Rolls*, as appears out of *De-
 mosthenes*. For the distribution of this were certaine officers
 appointed, named *οἱ ἐνὶ Θεωεῖκῳ*. But afterwards *Apollodorus*
 strove that in warre and publike necessity, these summes
 might be employed in military affaires, but he endeavoured
 in vaine; *Eubulus* in flattery to the people, enacting it capi-
 tall for any that should attempt that which *Apollodorus* did;
 Which makes *k Demosthenes* desist, willing, yet not daring to
 perswade to convert the money to the use of the Armie. But
 see the folly of them! † For they spent as much on these
 sports as in obtaining the Mastery and liberty of Greece. And
 the end was miserable for they became effeminate, and so
 put their necks under the *Macedonian* yoke. † *Justin* of the
 death of *Epaminondas*. *Siquidem amisso, quem æmulari consue-
 verant, in segnitiam torporemque resoluti, non ut olim in classem
 exercitusque, sed in dies festos apparatusque ludorum, redditus
 publicos*

publicos effundunt: & cum auctoribus nobilissimis, poetisq; theatra celebrant, frequentius scenam, quam castra visentes. Versificatores Oratoresq; meliores, quam duces laudantes. Tunc vestigal publicum, quo ante milites & remiges alebantur, cum urbano populo dividi capium est. Quibus rebus effectum est, ut inter omnia Græcorum, sordidum & obscurum ante Macedonum nomen emergere, &c. Of the Theater I will say little, as also of the stage: Only that the places in the Theater were not promiscuous. For there was a distinction betweene Senatours and yonger sort. The Senatours was named ⁿ βουλευτήριον, among which it is probable the Judges had the first place, as ⁿ Pollux The seates of the youth ⁿ Aristoph. p. 578. were called εφηβείον. One part of the stage was Orchestra, in ^o Lib. 4. c. 19. p. 202. which was Θυμιάριον either a Tribunal or an Altar. That upon all their stages there was an Altar sacred to Bacchus, is apparent out of Donat: he saies it stood on one side of the stage, before the doores, Pollux: who names it αλυσίς. There was more over a Table called ελυσίς, on which before the time of Theophrastus some body ascending in the Poets place, did answer the Chorus. ⁿ Plutarch thinks Θέατρον to be derived from ^p D^g Musica Θέσις, because that before the building of Theaters the ancient ^p 441. ents embracing Musick only for institution of youth and praise of their Gods, sung the commendation of good men and honour of their Deities in Temples.





LIBER TERTIVS.

CAP. I.

De Legum lateribus Atticis. Νόμοι ἄρχαιοι καὶ ἑγγεγραφοί. Ψήφισμα. Περίβλημα. De sanciendis Legibus.

^aLib.2.p:27.



^S = *Iustin* hath been too forward in relating the mutation of the *Athenian* government, passing by the perpetuall and decennal Consuls, and naming only the yearely : so hath he erred in the originall of their Lawes, making *Solon* the Father of them, but it seems

^b Arist. Plut.
pap. 57.
^c In Theseo
p.8.l.2.

otherwise. For, as ^b *Gerardus* hath observed, *Thesem* gave Lawes to the *Athenians*. And ^c *Plutarch* witnesseth, that when he congregated the *Attick* people, and constituted a Democracy, he reserved only to himselfe the government of warre & custody of Lawes. *Δημοκρασίαν (περίλειπον) αὐτῷ μόνον ἄρχοντι πόλεως καὶ νόμων φύλακι χρησασθῆναι*. Adde to this, that before the knowledge of letters & writing, it was a custome among the ancients to sing their laws, least they might forget them, used in the daies of ^d *Aristotle* by the *Agathysis*, a people neere to the *Scythians*. Whence afterwards the rules

^d Problem.
7μ. 19'. παρ. κη.
fol.189.b.

rules of Musick, for the true keeping of time, singing, & playing, are supposed to be called Νόμοι. Neither may it be thought otherwise, because all the notes of the ^c Lydian, Hypolydian, &c. Dorick, Hypodorick, &c. Phrygian, Hypophrygian, Ionick, &c. songs were distinguished by the Alphabet. Yet ^f Plutarch is of opinion, that they derived the word from those bounds, which the Musicians of old prescribed, for the tuning of voices or instruments, least they might be confounded, and therefore he calls it διὰ τὸν τόνον. & Idem. Νόμοι δὲ πρὸς τὸν τόνον, ἐπὶ δὲ ἐκ τῶν μετὰ τὸν τόνον νομομαθῶν δὲ δὲ τὸν νόμον. The ^g Greeks, saies ^h Cicero, think the cause of this word, jus suum cuiq; tribuendo, intimating νόμειν, which signifies to distribute, because the Law gives every man his due. Thus see we, that there were Lawes of yore; let ⁱ Justin say, Nullæ civitati leges tunc erant, quia libido regum pro legibus habebatur; That the City was without Law, because the wills of Kings were Lawes. In succeeding ages, and before Solon too, Draco gave Lawes, living about the three ^k hundred and ninth Olympiad. His Acts, saies ^l ¹ ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² 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both, having still a care, least while he should side with one, he might displease the other. Whom, for his uprightness, *c* *Juvenal* styles *Iustum*; and for the care of the Republicke, which *d* *Demosthenes* averres he had in all his Lawes, *e* *Aristophanes* termes, *οἰκουμενικῶν*, a lover of the people. *f* *Plato* brings him learning his Lawes from a *Barbarian*. And *g* *Plutarch* tells us that he travelled afterwards into *Egypt*. But it seemes by *h* *Ammianus Marcellinus*, that in the making of his Lawes he had the approbation and judgement of the *Egyptian* Priests. Et *Solon* adiutus *senioribus* *Egypti* *Sacerdotum*, *satis* *iusto* *moderamine* *legibus*, *Romano* *quoque*, *Latinis* *more* *mun* *addidit* *firmamentum*. *i* *Diodorus Siculus* relates two things brought from thence to the *Athenians* by him. First, that all the *Egyptians* were compelled to bring to the governors of the countries their names written, and by what meanes they sustained themselves; wherein if any were found false, or that lived by unjust gain, he fell into danger of life. Secondly, it was a custome among the, that payment should be made only with the goods of the debtor, and that the body should not suffer. For they thought the estate alone to be subject to the creditor, the body addicted to the Cities in which they lived. Neither was it fit that Souldiers, who were to undergoe hazard for their country, should for usury be committed to prison, or the country be in jeopardy for the avarice of some one man. Which induced *Solon* to make the first decree, as *k* *Laetius* and *l* *Plutarch* say, of freeing the bodies, which, if there were not wherewithall to satisfy the craving loaner, were compelled to serve. He therefore cut off all use, *a* as some write, or else *b* lessened the burthen of it making it more moderate by his Law *ἐνὸς ὄρου*, so called from *Σόλη*, to shake off, and *ἄρσος*, an heavy weight. Forgiving himselfe first, *c* as *Laetius*, *seven talents*; or, as *Plutarch*, five. But this seems to have been done for the avoiding of the aspersions cast upon him as accessory to the injuries of some, who having an inkling of his intent, borrowed much

c Sat. 10. vers.

274.

d *Karà* *Ἀνδρ.*

pag. 390.

e Pag. 190.

f In *Timæo*.

g In *Solone*.

p. 66. l. 31.

h Lib. 22.

i Bibliothec.

k *Initio* *vitz* *Solonis*.

l In *Solone*

p. 62. l. 8.

a *Plutarch*. p. 62.

b *Androtio*.

c *Loco* *laud.*

d Pag. 62. *fif-*

teene *Jaier*

Polyzerus

Rhodius.

much money with hope of never making restitution. *Cassianus* conceived that this was not his first exploit, but long after he had sat at the sterne of the Weale-publique. Yet it seemes probable. There being no more compendious way to make a man popular, then to give liberty to the common people, which he to bring in an innovation of Lawes did willingly invent, and they afterwards lovingly accepted. For in testimony of their approbation, they kept a Festivall named *Συναγωγὴ*. Here likewise you may observe the ancient flattery of the *Athenians* towards their owne vices, putting gilded names on those things, which themselves were ashamed of, calling *γῆρας*, *ῥαίσις*; *φῆμις*, *συτῆσις*; *πλῆθος*, *ἀφροσύνη* &c. as our blades name drunkenness, good fellowship; whores, the sinners; and niggardise, thriftynesse; springing from this root of *Solons*, who called *ἡμετέραν* *Συναγωγὴν*. *b* To these Lawes two ends were proposed, mutuall commerce, and direction of behaviour towards the state. *i* To curb wickednesse, and injustice; & to punish offenders that they might be bettered. And although they were the ordinances of *Draco* and *Solon*, yet may we fitly call them the *Athenian* Civill Law. Each City, as *Justinian* teaches giving a denomination unto her Statutes. *Nam si quid voluit Solonis vel Draconis leges appellare jura civilia Atheniensium, non erraveris.* They were engraven in tables of wood called *ἱ ἔκδοις*, triangular; if we may beleieve the Scholiast of *Aristophanes*, who quotes *Aristotle* and *Apollodorus*, witnessing that they were called *κρίσεις* also. *Some are of opinion* that the Rites pertaining to the Gods & their worship were written in the *Cybes*, and Lawes belonging to men in the *Axones*. *Apollodorus* sayes that all decrees are called *Cybes*, because they were written in stone, and so set up, which from their standing were termed *στάλα*. I know that decrees, merites, prayse & dispraise too, were written in stone. whence *ἡ ἀπορία τῶν ἀνδρῶν* may be put for a Treatise tending

Plutarch. p. 62. l. 43.

Plutarch. loco laudato.

Dem. p. 477.

Idem p. 484.

Institut. l. 1.

Tit. 2. Sed jura

quidem civile

ex unguibus

civitate appel-

latur. veluti A-

theniensium.

l. Sch. Apollo.

Rho. Argo. 4.

In Avibus

pag. 604.

l. Vite. Plut.

p. 66.

l. Vite. Plut.

l. Vite. Plut.

l. Vite. Plut.

e In Solon p.
66, munitio

* Pollux lib. 9.
p. 408.

a Solon pag.
63. 137.

e Th. Pausani-
am. p. 426.
f In Eliacis.
p. 174.
g Eodem lib.
p. 165.

b Contra ap-
pionem. Vide
Justinianum.
Instit. l. 1. tit. 2.
c In A. vibus
pag. 196.
d Pag. 177.
e Vide Justini-
anum.

ending to a mans disgrace. But this by the way. These Ta-
bles were kept in the *Acropolis*, translated afterwards to the
Pythaeum by *Aphidius*, where to the daies of a *Plutarch*,
some reliques of them were to be seene. The *Strophes* on
copper written with his owne hand was not removed, but
those that were transcribed by them. Because in matters of
doubt and controversie they might have recourse unto them.
For the distinction of which, some think that *Demosthenes*
is used in *Demosthenes* for that in the *Pythaeum*. Others for
the Law in the lower part of the table; but to mee it seems
improbable for then the number of the table ought to be de-
creased; and indeed, one Table sometimes could not containe a
Law. For we read in a *Plutarch*, that the eighth Law was set
in the thirteenth. I am not averse from the possibillity of
Pericles, who supposes the Orator to mean the Law which
afterward he quotes; nor ignorant of the opinion of some,
who think that it is to be understood of the under line. For
the Lawes being written *Coronae* or *converso* for *retrayade*
literarum ordine, saies *Silburgius*; which *Pausanias* ex-
plaines, *converso* in *De Eodem*, from the right hand to the left;
g more significantly, *converso* in *De Eodem* *Plutarch* *Plutarch* *Plutarch*
Plutarch, *converso* in *De Eodem* *Plutarch* *Plutarch* *Plutarch*. When the second verse begins
at the end of the former, as in the race which they call *Ox*
Antus, or if I shall speak nearest to the word, as *herdan* men
turne their Oxen when they plough, as for example
ΕΚΔΙΟΕ ΑΡ... See those that have written of divers
VOX MOX... waies of writing.
They therefore take the lower, that is turned, *converso*.
After this manner were the Lawes written; and doubtlesse
there were some customes as strong as Lawes. For although
the *Lacedemonians* governed by tradition of custome, & the
Athenians by written statutes, as *Josephus*; yet sorely had
their customes great force, inasmuch as *Aristophanes* uses
the word for *the Law* in *De Eodem* *Plutarch* *Plutarch* *Plutarch*. So did the *Greeks*
divide

a Sch. in Naz.
m. a. pag.
99. vid. Ulp. in
Dem. p. 440.

b Demosth. p.
449.

c Vid. Dem.
loco cit.

d *ἡγεμῶνες*
Demosthen.
Ulp. expounds
it as *ἡγεμῶνες*,
to report.

e Cont. Ti-
mocr. p. 446.
f Demost. p.
297.

Such or such a day, about such a time there should be an assembly to consult of these and those affairs: and this they called a *nomotheta*. When then they were assembled, and the people purified, the decree was read: which if the people allowed of, stood, if not decayed. It was forbidden that any should raise out a Decree of any table. And he was brought in question of life, who should presume in making a decree to pretend a fallacie. Now because future time might haply perceive some inconveniences to arise by oversight in their Lawes, and that as abuses should happen, which in his times were not discerned, so there would be a necessity of making new statutes: It was ordained therefore that every yeare there should be *ἡγεμονία νόμων*, which Ulpian expounds *ἡγεμονία νόμων*, *ἡγεμονία νόμων*. A consideration of what ought to be done concerning the Lawes. The manner was this. Every eleventh day of July in the assembly after the Crier had made his prayers, as his fashion was, & that motion be spoken of, the Lawes were read over in order. First those which concerned their Senate, next the welles publique, and thirdly the 9. Archons, & afterwards the other Magistrates. Then was it demanded if there were Lawes enough for the Senate, and so for the Common-wealth, &c. If any of the Lawes in force were to be abrogated, it was adjourned until the last of the three daies of the three Convocations, on which the *Prytanes*, appointed for the revising and reciting of the Lawes, were to take the matter in hand. The *Prætor* chiefe of the Assembly, were to acquaint them with in Five men at the first meeting, were chosen out of all the *Athenians*, who should patronize the Law to be abolished, and according to the judgment of the *Nomotheta*, chosen out of the Councell of five hundred, was the businesse carried, that the Lawes should be of none effect, or full strength. Whosoever should bring in a new Law, was to write in a Table, & in addition, *Demosthenes*, the forme thereof, and set it up at the Statues of the *Heroes* before spoken of, *ἡγεμονία νόμων*, which

which standing in a place conspicuous, that some certaine
daies before the Sessions, any Citizen might read what was
to be handled: & if any so pleased, he might at the proposall
of the Law declare his mind either for or against it, as at the
presenting of a Bill in our High Courts of Parliament, where
it is not denyed any Burgees or Knight of a shire, to speak his
opinion pro or con, either with any whole Bill or some part
thereof, or in opposition to it, or some one clause. Provided
likewise, that he, who attempted to enact a new Statute,
should take care for the disannulling of the old, that might
contradict it, otherwise hee came within the compasse of a
writ of *Transgression of the Lawes*, which
was of two sorts. First, when time is not observed in writing
them, & next, when they are contrary to a former. And if so hapned, that any perswad-
ed the people to make a Law that was not commodious to
the weale publike, he might be questioned within 6 a yeares
space: but if the time was expired, he could not. Nay,
they slew *Euthymus*, a *Gylathonian*, for bringing in a Law,
they liked not, scarce different in that one example from the
former, among whom, he that would propose a Law, should
do it, his neck adorned with a halter, that if his request plea-
sed not, he straight way powred out his soule under the
hands of the hangman. Their Orators, which are called
because they lead the people with their Rhetorike
and flattery, wrote Lawes and decrees, as we learne out of
of *Demosthenes*, and therefore are they deciphered by
the name of *Demosthenes* and *Demosthenes* Lawes.

CAP. VIII.

De Comitibus, Rectoribus, & Praefectis, &c.

THE Assemblies were called by the *Prætorum* source of Pollux l. 8.
times in five and thirty daies, in the first they confer-
med

mod the Magistrates in their offices, if all things were man-
 get well by them; otherwise they put them off. They heard
 public orations; looked into consular goods; & on the 10th
 feby inheritance. In the second, any one with leave might
 freely speak of private and publick affairs. In the third
 they gave Audience to Ambassadors, who before might in-
 deliver their letters to the *Prætor*. In the fourth they ad-
 judged of holy things; such as belong to their gods and worship
 of them. The first meeting was the eleventh day of the *Py-
 ramis*; the second the twentieth; the third the thirtieth; the
 fourth the three and thirtieth. And a difference between
 the *Scholast* of *Aristophanes* and *Thyris* in the days on
 which they came together, one making the first day of the
 month to be the day on which the first assembly was, the
 other the eleventh of the *Pyramis*, which seems small. And
 whereas they both write that every seventh there were no
 lawfull assemblies, to wit, on the first, tenth, twentieth, or
 tenth, twentieth, thirtieth, we cannot so much as them but
 according to the *Pyramis*, as being the *Pyramis* charge to
 congregate the people. They seem to have been called *Ecce-
 lesiastic*, because in them they did make laws, establish
 decrees, as the *Scholast* of *Aristophanes*. Other assemblies
 there were which are termed *Agones*, when wars, or any
 sudden accident troubled the State, then the people were cal-
 led together over and above those four times in a *Pyramis*.
 They are styled *Agones* because the people of their own ac-
 cord met on the other days; but when they would have a
 Convocation some went about the Cities and called them.
 There is likewise *Agones*, when they were summoned
 out of the fields to goe to the Assembly. It seems to me that
 the Crier in the streets on their lawfull assemblies gave some
 token when they should hasten; and so much *Aristophanes*
 witnesses, bringing in the woman speaking, that it is high
 time to be stirring, because the Crier *Agones* was now had
 cryed the second time. And indeed so it was there of some
 warning

g In Achar.

p. 371.

b In Dem. p.

445.

a In Achar.

b Ulp. & Sch.

Arist. loc. lud.

Poll. p. 405.

d In concio-

num. b. p. 725.

f Alcidas
Aristoph.p.
372. Diad.
Sic. l. 15.
g Demosth.p.
29. Alcibiades
contr. Ctes.
in initio.
h Philippi. 1.

i Plat.p. 552.
L. 11. 17.

voice. The people then who will make a speech where
upon one of the Elders arose that gave his verdict, as being
not permitted to any to utter his opinion, before the re-
verend body had given his judgment. Whence by a De-
mosthenes they are called *Archilogia*, those that were wont to
orate. After they had finished their sayings, others had leave
to declare themselves. Neither must we omit the fashion
they had to exclude all private men from their assemblies
sometimes, when the Senate alone sat, or the *Archilogia*
Councell, sometimes to debate all servants, strangers, and
men deprived of their liberties from their convents, which
at other times they admitted, and then was it called *Archilogia*
place of meeting was called *Archilogia*, *Praxis*, or *Archilogia*
from the frequent concourse of people there. It
stood on a rock, and therefore by *Aristophanes* is called *Archilogia*
345. Sch. *Archilogia*. There was a stipend for them that came
to assemblies, as you may see in *Demosthenes* *contra Ctesium*. And
without damage. *Aristot.* *Pol.* 2. c. 13. They assembled
also in *Piræus*. *Ulp.* in *Dem.*

CAP. III. SECT. I.

De Tribunalibus Atticis, & primis de
Senatu Platæensi.

W He the mutiny betweene the faction of *Archilogia*
& *Cyle* disturbed the Attick Common wealth, *Solon*
perswaded the people that those who for their
audacity in drawing away the suppliants from the Altars they
named *craxia*, should undergoe judgement, there were cho-
sen three hundred men, according to their worth,
to sit upon the case. But these were not a perpetuall judicato-
ry For when the people murmured at the cutting off of the
usury

& Plat. *Solone*,
P. 601. 31.

usury money, then was the Grand Councell ordain'd; out of every Tribe, which was then but foure, an hundred chosen, who by their advice should direct the people in those things which were to be handled, lest any thing should be introduced, or proposed to the Assembly, without due consideration. Who from their office in a *Democratie*, *m Aristotele* *m Polit.* l. 6. c. 8. saies are more properly called *ἐκκλησίοι*, but where the Root rules, *Βουλῆ*. But when *Clisthenes*, who by *Plutarch* is termed *ἐκκλησιαστής* & *πολιτικός*, had augmented the number of the Tribes from the four to tenne, eighty six years after *Solon's* Lawes were received, he made the number five hundred, taking fifty of every Tribe, which double tenne times make up the summe. This Councell by *Aristotele* is described *ἡ μάχιμα κλῆρα παύται*, The Mistressse of all the rest: and I am not of opinion that *ἡ ἀρχὴ Βουλῆς* in *Plutarch*, is to be understood of the *Areopagus*, as if that were above the Senate, but as instituted first by *Solon*, and so related by the Author. And yet I know *b* one writes, *Tam dignitate, fama, quàm officio, secundum pest false, for Paul-*
Areopagus locum obtinere. To this Counsel none was chosen under thirty yeares of age, which time is stiled *Βολύτιον* *μνησιν* in *ἡλικία* by *c Libanius*. And doubtlesse *d Plutarch* justifies it *Attic.* p. 27. l. 15. speaking that *Demosthenes* wrote his Orations against *Andro-* *c* In Arg. otar.
drosion, Timocrates, Aristocrates, *ἐπὶ τῇ πολιτικῇ ἀρχῇ* *ἐπὶ τῇ πολιτικῇ ἀρχῇ*, *d Vita decem*
 when he had not attained to the managing of state busi- *Rhet.* p. 378.
 nesse, because we wanted two or three of thirty yeares. Agreeing to this is *e Junius*, who saies that *Solon* admitted none very young, though very wise no Magistracy or Councell. *e* Stobæus
 Nay the *f* Schollast of *Aristophanes* tells us the green heads *serm.* 112.
 were not permitted to speak publikely. The law prohibiting *f* In Nub. p.
 any to attempt it under forty, or as some say (which is true 157.
 est) thirty, one these words.

Καὶ τὸ παρὸν ὅτι τὸ λῶν, καὶ τὸ λῶν οὐ μὴ τῶν.

Which to be otherwise understood by some, is not hidden from me. They were called likewise *ἡλικίαι*, as well as *Πολιτικοί*, and their Tribunall *ἡλικία*, from the word *ἡλικία*, which

which signifies to throng together, because the people were frequent there. But the more probable reason is * ἐν τῷ οὐρανῷ, because the place

* Ulp. loc. laudato. vide & Aristoph. Sc. p. 436.
a Pag. 486.

b Dem. Orat. cont. Tim.

was open and exposed to the Sonne. And in respect of this a Aristophanes makes that cold conceit branded by Didymus, Εἰς τὴν ἡμέραν, ἡμέρας ποτὶ ἡμέραν, In the morning thou shalt stand in the sun-shine. At their admission they had this oath given them. b Ἰνδύμεν καὶ τοὺς νόμους, &c. I will give

sentence according to the Lawes; and decrees of the people of Athens, and Councell of five hundred: I will not consent to be a Tyrant, or bring in Oligarchie: Neither shall any approbation be to any that will dissolve the Democracie of Athens by speech, or decree, I will not cut off private use, or suffer a division of the Athenian lands or houses. I will not bring back exiled men, or those that are condemned. I will not thrust out of the City any innocent against the Lawes and Statutes of the Athenians, & Senate of five hundred: neither by my selfe or suffer any other. I will not create a Magistrate, who hath not given an account of his former office, whether of the nine Archons; or agents for the holy things; or they, who at the same day are chosen with the nine Archons by lot, Ambassadors and assistants. Neither shall the same man beare the same office twice; or twice in one year: I will not take gifts for judgment: neither my selfe or utter for me, or others with my privacy, by fraud or deceit. I am not younger then thirty. I will heare both parties, the accuser and defendants, alike. I will pass judgment aright in the thing prosecuted. I swear

* If I transgress by Jupiter, Neptune, Ceres. * There is also another oath which they took; some clauses whereof, we have left in record. To ratifie the Lawes of Solon. Plutarch in Solon. p. 62. To give counsel for the best of the people. To advise according to the Lawes. I will not bind any Athenian, who shall give three quarters of the same revenues, unless for treason, or hee conspire the subversion of state popular, or buy custome, or be engaged, or gather publique money and not pay it. I will sit in the order which lot shall direct me to. I will not permit any unlesse banished

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sted

b Plut. in Ci-
mone p. 356
l. 50.

i Verbo Em-
mian in De-
scrip. Reip.
Athen.

k Contaren,
l. 1. fol. 11. b.

time of warre they would send Commissions to their Cap-
taines, as they thought requisite. b Such as in the battaile be-
twene the *Lacedæmonians* and their countymen in *Tana-
gra*, where fearing lest *Cimon* banished by *Ostracisme* should
betray them to the *Læonians*, they sent to the commanders
not to entertaine him in the Army. The honour was not du-
ring terme of life, but every yeare changed. *Apostolius*,
ὁ μὲν τῶν μεταξὺν καὶ ἑκατὼν ἐταβόν ἐκπερθεύει Βουλῆς. Which
Anonymus in *Arg. Orat. contr. Androt.* expresses by καὶ
ἐταβόν δὲ τῶν. The manner of choosing them is this. The
chiefe of every tribe, on an appointed day before the begin-
ning of the moneth *Hecatombæon*, brought the names of all
their Tribe that were capable of this dignity, and cast them
written into a vessell, and into another they put an hundred
white beanes, and all the rest black. Then drawing out a
name and then a beane, to whose chance the white beane
fell to be extracted with his name, was designed Senator.
This they did when they had but foure Tribe, and so foure
hundred Senatours. But when they had tenne Tribes, there
could be but fifty white beanes, to the making up of the
tenth part of five hundred. This differs not from the ele-
ction observed by the *Venetians* upon the fourth day of de-
cember, when the names of all the young men that have not
by lot obtained the right of Citizens, nor passed twenty five
yeares old, are put into a pot, and carried unto the Prince, &
there the same set before the Counsellours, with which there
is another pot, wherein are round balls equall with the num-
ber of the names writen in the first, every one having his
marke, the fift part of these bals is guided with gold, the rest
with silver. The Prince taketh out of the first pot the ball,
which if it be of the golden sort, the young man whose name
is drawne, is presently admitted to publike authority, they
to whom the silver chance, loose it for that time, expecting it
the ensuing yeare, unless in the meane space they accomplish
twenty five, at which age all the young Noble men partake
of

of the Cities liberties. So every yeare the fift part of the yon-
 ders is chosen to give voice with the other Citizens. The use
 in choosing I deem the same, & shall untill I find authenticke
 writers contradict it. But the number, as augmented by *Cli-*
sthenes according to the Tribes, so by his successors. For
 when they added two the number was encreased 100, by
 reason of the Tribes *Antigonis* & *Demetrias* after named *Ar-*
istatilis & *Protomais* in honour to the Kings of that name which
 were benefactors to the State *αὐτῶν καὶ τῶν βασιλέων τιμητικῶν*. *Stephanus*
 Out of these were their Judges chosen, *οὗτοι καὶ*
 but such as were above threescore yares old. For although
 juniors were admitted into this company, yet none judged
 under that age. *ἡλικίᾳ ἥτοι μὴ ὀλίγῳ τῶν ἑκατὸν ἔσσι, καὶ ἡλικίᾳ 3.* To
 be these was any businessse referred, of which the Senate and
 people were in suspense what to determine. *c. Aristoph. Equi-
 tates* *ἢ βλάττει ἢ οὐκ* *ἢ δὲ αὖτις αἰνῶσι μὴ ἀπορῶν ἀπορῶν*. *In vesp. p.*
 When the Councell and
 people are in doubt how to judge a great matter, they de-
 cree to deliver the guilty over to the Judges. And no mar-
 vell. For the office of a Judge is *κρίνον ἔστιν*, prerogative in
 sentence; saies *Aristotle*; that is, to state those Questions
 which the Law hath not decided. The order of their giving
 sentence before the third yeare of the ninty second Olym-
 piad I know not. Afterwards they sate by turne in their own
 Tribes; every one as his lot fell. For there being formerly ten
 Tribes in *Athens*, they chose out of each five men, & to which
 one of them the chance happened, and sate judge. I cannot
 say that the manner of election was like that of the *Syracu-
 sans* concerning the Priest of *Jupiter*, who taking the names
 of so many as were nominated, and casting them into a
 lot, created him, whose name should first be drawn, of that
 sacred function. But of our own must I speake. When then
 they were appointed, they met, every of them bringing with
 him a table and a wand on which was written a letter that
 did betoken some Judicatory, (For there being ten Tribunals

Stephanus
οὗτοι καὶ
Arist. Schol.
p. 37.

In vesp. p.
471.

Pol. l. 3. c. 13.
οὗτοι δὲ οὐκ ἔστιν
ἢ δὲ αὖτις
ἢ δὲ αὖτις
ἢ δὲ αὖτις

Cic. in Ver.
rem. A. 3.

Aristophan.
πλ. p. 30.

every one of them was noted with a red letter, A, B, Γ, Δ, Ε, &c. to K. over the door) time calling them to sit, they drew lots, and he to whom A. was taken out, sat in the Court noted with A. and B. with B. and so to K. This done, they shewed their lots to the *Prætor* of the Judicatory, who gave them their wand & table. This they did, lest any should rashly attempt to sit and pervert Justice. I know not whether I may better call the rod of authority a wand or staffe: because that *g* Βακτηρῶν ἡ γῆμα ἢ τοῖς βολοῖ, was a proverb used in derision of the Judges. *b* This staffe at the daies end they brought to the *Prætor*, who gave them their wages; But the *a* Scholiast teaches us other waies, saying, that the *Demagōgi* paid them, it being manifest out of *Cleon's* words the Orator, ὁ κέρως ἡλιασται, δοῦτο τοῖς τοῖς βολοῖ, *Judges* which I feed. Their pay was not alwaies the same, *γ* ἡ γὰρ τοῖς *b* saies the interpreter of *Aristophanes*. First they had *sholm*, which *Calistratus* surnamed *Parnyas* was author of. Hence the proverb ὁ ὀβολὸς ἀπὸ τῶν βολοῖ. Afterwards it was augmented by *Calistratus*, and from him grew the word *κέρως* it may be, for a pretty summe of money. Nay it changed, for now I read of ὀβολὸς ἡλιασταις one and anone *τοῖς βολοῖ* three a *Drachme* or two. And therefore may we conclude that it was sometime more sometime lesse. Thus having spoken a little of their Judges, I proceed to their causes of Law, in which I shall adde,

When any one had received wrong in *Athens*, it was their custome to make their cases known to a Magistrate, whose office it was to report to the Judicatory. And thus they did by a Table in which was written, *g* κατηγορῶ τὸν *h* ἀδικησάντα. I accuse *H. B.* and cite him to the Court by *W. N.* not unlike the *Romans* proceedings, who brought the name of the delinquent to the Magistrate, before the accusation, to which *g* *Plautus* alludes, *ibi ego ad tres viros vestros, ibi nomina Fazo erunt*—when this note was given up, the Magistrate asked the Plaintiff, whether he had witnesses

g Suidas pro-
verb.

b Sch Aristop.

αλ. 30.

a In Equites

pag. 301.

In nubes pag.

174.

c Appendix.

Vaticana.

d Zenobius.

e Sch Aristop.

p. 487.

f Ulp. in Dem.

p. 343.

g Alinaria A.

p. 344.

liable to *ἑαυτοῦ κατὰ δίκην*, a writ of molestation for a false cause Having thus far proceeded, the Impleader gave in a Libell, which held contents of his action, and the summe of the Defendant's answer. This the Greeks call *ἀντιγραφὴν*, *Antigraphen*. Though I know also that all cases in law were termed *ἐπιψηφισματα*, *ἐπιψηφισαί*. They took this course because the Defendant might know what to answer. And because it was ordinary in *Athens* for knaves to accuse out of envy, which is *ἰσχυρία*, they made a Law, that whosoever accused and had not the fifth part of the voices, should be fined a thousand Drachmes. And he that could not prove his objections was also punished in the purse a certaine summe; g which if he paid not at the constituted time was fouredfold; & if his ability reached not so far, he suffered imprisonment. At the presenting of the *Antigraphē*, testimonies were also delivered; (formes of which you shall often meet with in *h Demosthenes*) and a copy of an oath, wich the Suiter gave, in these words *ἰ τάλανθ' ἀπολογήσασθαι*, that he would justly accuse. *Τάλανθ' ἀπολογήσασθαι*, that he would according to truth make his Apologie: and this they name *κ' ἀντωμοσίας*. These writings were cast into a certaine coffer, forth comming as occasion should require; all which *l Aristophanes* in one verse comprehends. *Ἀντωμοσίας κ' προσκλησεις κ' μαρτυρίας συνακόνδων*, They joyned or put together oathes, citations & testimonies. I so interpret it against the Scholiast's mind, who will have *προκλησεις* to be exhortations given to the Plaintiff and Defendant to come to composition. But I know that *π' προσκλησεις* is *κατὰ τοῦ*, *εἰς δικασίαν ἔλκειν*, to accuse. *π' ἰν' ἡμ' ἑλπεῖν*, *π'* and *προσκλησεις*, *ἐκ' ἀμαρτυρίας ἀποχρησίδου*. The chest or coffer was called *ἐχίνος*, and of this are the words of the Greeke Oratours to be understood *ο' εἰς ἐχίνον βάλλειν*. *p Theophrastus* of a mad man that would intangle himselfe in any thing, *ἐχέν ἐχίνον ἐν τῇ προσκαπῇ*, *κ' ὀρεσθ' ὅτι γεωμετρικῶν ἐν τῇ χερσὶν*. Having an *Echinus* in his lap, and abundle of libels in his hands. *Pollux* makes a different exposition of this oath from that which

d You have a forme of this in Demosth. p. 628.
e Arist. Nub. p. 154. v Sch. f Demost. pag. 716. n 7.

g Arist. Schol. p. 1; o.

h Unum contra Stephan. *ἰδὲν α.*
p. 622. aliud p. 624. 629. i Schol. Arist. Vesp. 505. k In Vesp. p. 504
m Schol. Arist. 239.
n idem p. 195. o Demosthen. 622. n. 33.
629. n. 80.
640. n. 22.
655. n. 65.
665. n. 66.
p Charact. *ὅτι ὅτινοι*, p. 21.

that which other Osmarians doe, confounding, as it most probable, the *ἀπολογία* & *ἀντιλογία* with *ἀπολογία*. For *ἀπολογία* is that first oath, which the Plaintiff gave to the prosequer, the party prosecuted to answer, which on the defendant's side was called *ἀντιλογία*; & generally on both sides *ἀπολογία* & *ἀντιλογία* follow the delinquent in law: the defendant is in *ἀντιλογία* to stand stilly to it that he did not trespass. And yet Ulpian makes both these one. After this were they that sued one another admitted to the judicatory, it being first demanded of the Suiter whether he would *persequi*; follow the suit, & had sufficient witnesses for evidence; in causes capital it was asked if there were need of any, who could not then be present. This interrogation was termed *ἀντιλογία*. If then any thing was deficient, the judgment was prorogued by an *ἐκκλήσις*, or an oath, which the Plaintiff took, that for the present he could not perform it, but certainly would. *f* Perhaps for that time pretending sickness, or death of friends, or some urgent necessity, on which their fortunes might depend. When then all things were ready, and at hand, they proceeded towards the Tribunal, the Judges first swearing that they would give sentence according to the Lawes, & in those things concerning which there were no Lawes according to conscience and equity (which the Greeks call *νόμος καὶ δικαιοσύνη*) and of those things only concerning which they did debate. This oath seemes to have been taken at the Altar, from whence they brought their little stones (of these by and by) with which they gave sentence. *i* Plutarch. *Ἰστορίαι* β. 1. c. 1. The oath is called *ἀπολογία*. Then went the Judges to their seats & neatly spread with mats, in Greeke *κλίστρα* and *κλίστρα*, and all others being warned by the *Πρόεδρος* to goe without the bars, in this form *ἀπολογία* ἔστω, they sat down. For we must know that the Athenian Judicatories were envisioned in as the Romans, with Justice I suppose, by them called

Schol. Aristoph. Vesp.

705.

In Demost.

p. 187.

Vide. Ulpian

in Dem. pp. 347.

341.

d Bud. in An-

not Rel. ad

Pan p. 341.

Ulpian in

Dem. p. 226.

the Scho. of

Aristoph.

makes it the

same with

ἀπολογία

τ. 1. p. 75.

Ulpian in

Demost. 341.

g Pollux 1.8.

pag. 406.

Dem. pag.

628.

1 Pag. 122.

Aristoph.

Sch. p. 239.

Demost.

m Poll. lib. 8.
p. 407.
n Pollux loco
citato.
o This is
αὐτοχρησίμα.
Pollux.
p Pag 485.
a Plutarch. in
Vira.

b Aristoph. p.
494.
c Aristoph.
Sch. Ibid.

Περὶ Παιδείας
p. 567.
e Boemus De
Custum delle
Genti. lib. 2.
cap. 5.

Arist. Rhet.
l 1. c. 33.
f Stromat. 1.
pag. 226.
g In Bruto;

called *καρρυαται* *Cancellata*, by the Greeks *καρυίδες*, though *καρυίδες* more properly signify the doore of the *δικαστήριον* before which was a rope of fifty foot length drawn, and publique servants set, that none might enter, but who had businesse. The partition I think was but weak, & therefore by *Demosthenes* called *αἰθὺς καρυίδες*. Within which none was permitted to come but the Judges. And therefore when a *Demosthenes* did long to heare *Callistratus* plead concerning *Oropus*, he over entreated his *Padagogue* that he would bring him, where he might have the happinesse to be an auditour. The *Padagogue* therefore acquainted with the publique officers that opened the doores, *ποῦ αὐτοὶ ἔσαν καὶ τὰ δικαστήρια δημοσία*, procured him a place where he might heare and not be seen, *καὶ ἡ ἐκείνου ὁ ἀδελφὸς οὐκ ἔβλεπεν*. When then the Judges had gone within the bars, lest any should be wanting the *Prætor* cried *Ἐνταῦθα ἐκδομένῃ τῇ δίκῃ, πρὸς τὴν ἡμετέραν*, if any Judge be without the doore of the place of judgment, let him enter. c Because if any came after the case began to be pleaded, he could not have admission. Being then seated the Crier read the Inditement, *ὑποκατάσταμα* (a copy of some part of which you have in *d Demosthenes*. *ΕΒΛΑΨΕ ΝΙΚΟΒΟΥΛΟΣ ΕΠΙΒΟΥΛΕΥΣΑΣ ΕΜΟΙ*, &c.) in which according to the custome of the old *Egyptians*, were given up to the court in writing all the reasons of accusation, the wrong received & the manner of it, with an estimation of the damage; The severall heads of which the Judges wrote downe, lest the Impleader and Defendant should swerve from that they had in hand. Then stood up the Suiter in a pulpit on the left hand of the Tribunall, & spake an accusatory oration, made for the most Part by some of the *Atrick Orators*: which use brought in by ** Antiphon the Rhamnusian*, & *Clemens of Alexandria* calls *ἡντινοῦς ἀγωγὴς εἰς ἐκδοτὴν γένεσιν* *g Cicero scribere alia causas, quibus in judiciis uterentur*, such as *Elysias* is reported to have done for *Socrates*: Which least it should exceed in length, was limited to a certaine time, by a vessell, in

in the bottome of which was a small hole for water to run
as sand doth in houre-glasse, thence called *καλυστρα*, in-
to which was poured an equall measure of water; and least
there should be deceit; there was an officer made for that
purpose named *ἡ Ερώδης ἢ ἡ Γαυλάδης ἢ ἡ Ἰόρτα*, *ἢ καλυσ-
τρας*, filling alike for the Impleader and answerer. *i* When
therefore the glasse was runne, it was not lawfull for them
to speake farther, *k* nay for scantinesse of time they were
compelled to passe by many things, & for that reason were
they chary of their water, bidding that it should be stopped
at the reciting of Lawes, or the like, which *Demoſthenes* in-
timates in *Συ δ' ἐπ' αὖτις τὸ ὕδωρ*, as *ἦν αὖ ἐπ' ἡμῶν* is to stop
the nose in *l* *Aristophenes* in *Apuleius*. *At tu interea dum le-
gis, aquam sustine. Pancirollus. Ne si aqua interim effluxisset,
amplius sibi dicendi prabita foret facultas*, least he might not
have leave to speak any more, if the water were spent. If any
would give way to another to speak while his glasse was
running he might; which *Demoſt.* testifies; *ἢ τὸ ἡμῶν ὕδατι κα-
λείτω*. But if he would not permit it, he had the *Præco* cast it
forth *ἢ ἔπειτα τὸ ὕδωρ*. *Ulpian. Τὸ τίς ἐν ἡμῶν*, From which kind
of pleading it grew into a proverb *ἢ περὶ τὴν καλυστραν*, *c* *Ci-
cero*, *ad clesydram*, to speak by the houre or an allotted
time. His speech being ended, he fate down. *d* The defen-
dant then sitting all that while over against him, untill he
had finished after addressed himselfe to his answer, which
he made from the right hand of the Judicatory; where he
had a pulpit, & station. For this reason (saies *c* *Aristotle*.)
because they would make both parties equall, For the Sui-
ter having the better part, they gave the upper hand to the
defendant. Or because *ἢ ἐπὶ τῶν* or defendants, were for the
most part in custody; If therefore the guard stood on the
right hand, the defendant stood there also. Thence then he
pleaded for himselfe; in which plea, he was only to wipe
out those accusations which adversary laid against him *ἢ μὴ
νοῦν ἡμετέραν δύνανται λύσειν ποτεῖν*, And in that had the plaintiff a

b Pollux l. 8.
pag. 404.
i Ulpian in
Dem. p. 356.
k Demoſt.
ωρεῖς Βοιωτ.
p 586.

l in Pluto.
m Apologia.

a Demoſt. .
δ' ἢ περὶ πορμ.
b Aristoph.
617.
c Tusc. Qu.
l. 2 in fine.
d Ulpian. in
Dem. 226.
e Problem.
ἢ δ' ἡμετέραν
ἢ μὴ ἢ δ' ἡμετέραν
f Ulpian in
Demoſth p.
252.

g Loco laudato.

h Demost.

P. 2. 9.

i Clemens
Alex. These
had certaine
pettiforgers
under them
that a mini-
ster the
Lawes and
formes: f. 3.
Eion. Cicero.
apud Græcos
infimi ho-
mines mercedu-
la adducti mi-
nistros se
præbent in
judiciis Ora-
toribus iis, qui
apud illos.
ἐμμενέων
vocantur.
k Corneliana.
Vide ad Atti-
cam. l. 1. c. 13.
l. Vide Læ-
tium in vita
ejus.

rogative. For he might object what he would; nay and as
g Aristotle, forecast all before he commenced his suit, and
feigne to himselfe what he pleased; The defendant perhaps
innocent, was at that instant to clear himselfe, h either by
witness, or probabilities, of all doubts, whatsoever the plan-
tif could cast in. Sometimes the Plantif & defendant would
desire Advocates of the Judges, εὐμνηστές, hence ἐμμενέων
εὐμνηστές, to plead for a fee. In the time of their pleading,
witnesses were called, who came in, & gave their testimo-
nies, & after they had uttered what they had to say, they
went to the Altar (as it seemes to me, either in, or very nigh
the Judicatory) & swore k Cicero. Athenis ainus cum quidam
apud eos sanctè graviterq; vixisset, & testimonium dixisset pu-
blicè, & ut mos Græcorum est jurandi causâ ad aras accederet,
unâ voce omnes Judices, ne is juraret, reclamâsse. They report
that in Athens, when a certaine man (I Xenocrates) who had
lived godly & gravely among them, had given witness, &
as the fashion of the Greeks is, approached to the Altar to
take oath, all the Judges with one voyce cryed, that he
should not (They would not, it seems, have belief rather be
bound with religion then truth) Fit to this is the answer of
Pericles to a friend of his desiring him εὐμνηστές ἵδμεν to
testifie a lye, which he was to avouch with an oath, I am
your freind, quoth he, to the Altar, that is, as far as consci-
ence, religion, & honesty shall permit; hence ἀρεῖ βοῦν φίλος
ἐν ἡσέ; ad aras grew, I suppose to be a proverb. Plus. Apoph.
p. 112. Whether in this ceremony they touched the Altar,
I cannot justly say; in delivering their testimonies they
were wont to touch the tips of the eare (for reason to me
unknown) called λοβοὶ from λαμβάνειν, Etymologicon; (But
I rather may suppose it to be a Roman fashion, where the
Plantif was wont to pluck his witness by the eare, for re-
membrance sake. Horace lib. 1. Sat. 9. Licet attestare iugo ve-
ro Oppono auriculam—To which Virgil looked, saying Cyn-
this aurem vellit & admonuit, Eclog. 6.) and at the end
thereof

thereof with all destruction to themselves and house if they dealt falsely. Which if they did, they were subject to a writ *ἰουρδική*, of false witness, and he that suborned them *καταχρηστὴς*. Sometimes the witness was not present at the doing of the wrong, but took it from others by hear-say, which the Greek Lawyers term *ἀκού*, as *ἢ ἀκού τοῦ βασιλευμένου*, when they take from those that are dead, which went for current, & was allowable: But to bring a testimony from the Mouth of one that was alive, and within the territories of *Athens*, it would not passe. As neither theirs who were discarded the liberties of the City, *ἀτίμοι* or servants, or any man in his own cause. The manner of witness was twofold, either by personal appearance & testifying *ἑὸς ὅρκου*, and then he was called *μάρτυς*, in no case liable to the Law, *ἰουρδική*: or else by writing, by which he offered himself to his questions or attachments in Law, against whom he witnessed; if he were not true; and this is *ὥρκισμα*. Both parties being heard & the altercation ceased, the *Prætor* cried, *To whom E. N. hath seemed to violate right*, (so they interpret *ἀδικεῖν*, *jus violare*) *let him cast in the black stone, or hollow, to whom he seemeth not, the whole or Whire*. For we must know that anciently the Greeks gave their sentences with black and white pebbles, called *ῥοκίαι* (which the French semblably terme *Procellaines*, *ῥοκίαι porcus*) c *Ovid*.

Mos erat antiquis, niveris atrifæ Lapillis,

His damnare reos, illis absolvere culpa.

The antique fashion was with white stones to absolve, with black to condemn the accused. Pertinent to which is the saying of *Alcibiades*, when he was called out of *Sicile* to goe home and answer for his life, counting it foolish to goe thither, whence he was never like to escape; when one asked him *δὲ πατρίῳ ποτεῖς τὴν αἰεὶ σὺ κέλει;* Wilt thou not trust thy country which begat thee to be thy judge? *Οὐδὲ τῶν ποτεῖ,* quoth he, *Διότι καὶ βίω ἀγνοήσου καὶ σελεύσου τὸ ἀληθές, τὴν μάταιον μὲν ἀλὲ ἀπὸ τῆς λευκῆς ἴσθου.* No not her, that brought

m Demost.
pp 619 634

a *Ulpian in*
Demosth. 238.

b *Aristoph.*
438.

c *Metamorph.*
15. F. 1.

d *Ælian Var.*
lib. 13 c. 38.
Plut. Mor. P.
140.

me forth. For I feare least she being ignorant and not conceiving the truth, mistake the black for the white stone. The black made *tristem sententiam*, and was so named, the sad sentence; the white *candidam* or acquitting. They used likewise black and white beanes; in respect of which *Pythagoras* is thought to have spoken as a riddle *καυμὸς μὴ ἐδίδει*, not to eat beanes, by *e Nonnus* interpreted *μὴ περιδιδόντας τὸ δίδωαι ἐν δαγδελμῶνι γυμνασίῳ*, not to undermine justice with bribes; or that men should get by the perverting of equity. I see no reason but that I may think he meanes men ought not to be forward in getting places of judgment. For *φωμολογῶν* in *Aristophanes* is by the Scholiast expounded *δικαστὴς* & *εὐκαμὸς* *πρωτῶν* is used for a Judge, which properly signifies an eater of beanes. But afterwards they had little pellets of brasse; The bloody ones of them were peirced through, therefore termed, *βασανισμέναι*: the saving were whole, *ἄστυροι*. Of these every one took, of each one, from the Altar, as I have said, *i* where laying their hands upon the *ἕλκος*, or bals they intimated by a transposition of them (as from the black to the white, and from the white to the black againe) that they would not for envy or by respects, but indifferently and truly judge. When then they were ready to passe sentence *a* the *Præco* carried about the *Κάδρυ*, or *Καδίσκος*, a certaine pitcher (for so *b Xenophon* calls it *ὁ Δείων*) having on the mouth of it a conveyance like a Tunnel, named *κυμὸς*, but the top thereof was covered close, except a little hole for one pellet at a time to be put in, made for the avoiding of deceit, I suppose, least one man might cast in more; and therefore were they to touch the *ἕλκος*, only with the fore-finger, middle, and thumb. *c Aristoph.* *Τὰς ἡμεῖς σωμάζον ἔτι δακτύλων ἀνίσταται.* But we must know that the black and white pellets were not promiscuously cast into one pot, but two; *d* The one which freed was made of brasse called *περίτης*, whether because they first threw into it their voices, or because it may signify the better, I know not; The other that condemned, being wooden

e In Naz
Stellit. 15.

f Pagina 290.
g Lystrata.
p. 870.

b Pollux 18.
pag. 407.
Ulpian in
Dem. 407.
i Ulpian in
Dem: p. 162.

a Aristoph.
485
b pag. 263.

c Pag. 437.
vide Scholiast.
d Aristoph.
Veipis 50.

in cause capitall another proceeding, like to that in the city of ^a Venice, where they gave two sentences. In the first they determined whether they should condemne or free; If in the first he was condemned, the manner of punishment was ordained in the second. But if in the first they found no cause of death, they bid the accused to fine himselfe, which ^b Xenophon intimates by *καταμυθε*, & if it were too little, the Judges doubtlesse made it more, as the Scholiast of *Aristophanes*, if I forget not: The custome is set downe by ^c Cicero, speaking of *Socrates*. *Ergo ille quoq; damnatus est &c.* And he too was condemned; not only by the first suffrages, but also by those, which, by the appointment of the Lawes, they were to give the second time. For in *Athens* the accused being found guilty, if the offence were not capitall, they weighed and considered the penalty. When the sentence was to be given by the Judges, they asked the defendant, what he thought himselfe to have deserved to forfeit, &c. (In the *Venetian* Common wealth this is not observed.) In triall if there be more for the prisoners liberty, the against him, he is streight acquitted, but if more then half be in the pot of condemnation he suffers. ^d *Socrates* at the first had two hundred eighty and one more against him, then on his side; & at the next eighty more were added to the former, so in all he had three hundred threescore and one condemnatory suffrages. But fewer might have done as much. For we read in ^e *Demosthenes* of *Cimon* like to be punished with death *πενεσθη* *τρεῖς* *μυριας*, if three had not been wanting. And againe ^f *τρεῖς* *μυριας* *ψήφοι* *δωδεκα* *καὶ* *μυρία* *πενήσθαι*. Nay one was sufficient, ^g *Demosthenes*. *μικρὸν* *ἀλῶναι* *ψήφῳ*. But *Ulpian* on the place *ὅτι* *μικρὸν* *διδόναι* *πυρρίν*, saies, that hee was lightly punished. ^h If the voices were equall, then was the prisoner loosed; because sometimes he might be accused upon suspicion; or of those things which he did not willingly commit, or perhaps was sued out of envy, and many other reasons given by ⁱ *Aristotle*: therefore did the Lawgiver leave

^a Comarren.
de Rep Ven.
l. b. 3.

^b Apolog.
Socr. p. 265.

^c De Orat. 1.
fol. 61. b.

^d Laetius in
Socrat. p. 115.

^e Pag. 436.

^f Pag. 430.

^g Pag. 338.

^h Aristoph. p.
244.

ⁱ Probl. 700.
23.

whence *Impiter Parnethium, Hymettium, Anchæsmium*. And as
 in *Athenis*, *Neptunus* had a hill *Neptuni* & *ad* *Saturnus* an-
 other *Epura* & *ad* *Pan* another *Harmonia* & *ad* *Mercurius* another
Epura & *ad* *Mars* his *Areopagus*. & *Æschylus* gives it a no-
 mination from the *Amazons*, sacrificing to *Mars* there, when
 they came & fought against *Theseus*. Or if you will receive
 the opinion of others, it takes name from the cases in it hand-
 led, of blood wilfully shed: so *Hesychius*, *Apo* & *corinth*, that
 when *Æ Invenal* calls it *Curiam Martia*, you may interpret
 it, *The Court of murder*, but willingly committed. This is ter-
 med by the *m Tragician*, the most uncorrupt, sharp, reverend
 council, then which nothing is more constant (saies *n Tully*,
 comparing to it the Roman Senate) nothing more severe, as
 by *Pseudo-Distys Cretensis* it is styled *Iudicium severissi-*
mus per omnem Graciam. Then which none judged better,
 more just, or honest, saies *p Xenophon*, *q Plutarch* writes that
 this Court was ordained by *Solon*, and *r Cicero* received the
 like opinion, but that seems to contradict it, which *Plutarch*
 presently brings, quoted in the thirteenth table, that they,
 who had lost their liberties, should be restored again, unless
 they were condemned by the *Areopagites*, *Epheta*, *Prætor*,
Basileus, of murder, slaughter, tyranny, where that law was en-
 acted. And by & by, *f Thucydides* is *ad* *Solon* &, &c. Who
 were condemned in *Areopagus* before *Solon*'s time (if he first
 instituted the *Areopagites*). Others are of opinion, that *Solon*
 added the *Areopagites* to the *Epheta* Judges so call'd, because
 when formerly the *Basileus* made inquisition after murder
 unwillingly committed, *Draco* made it *obligum*, that is, tran-
 slated it to the *Epheta*, their number was but fifty one. And
 though they judg'd in five Courts once, yet by little & little
 they became ridiculous. *n Possardus* saies, he abolished their
 severity, and substituted the *Areopagites*. But *r Verbo eminus*
 more probably, that *Solon* was not the Author of this Senate
 but brought it into a better forme, made it more strong and
 firme, and augmented the power of it. For *Draco* it seems

Eumenid.

p. 296.

Satyr. 9. v.

100.

Æschylus

pag. 297.

Ad. Atticum

l. 1. ep. 11.

De bello

Tio l. 6. p.

14.

Areopagus.

p. 448.

In Solonc.

pag. 63.

Offic. l. 1.

Loco laud.

Pollux. l. 8.

p. 407.

De Athen.

mag. p. 446.

De Repub. A.

then. p. 10.

b Vide Maximum in Prolog. ad S. Dionysii. op. 1. a & Nicæph. l. 2. in vita Dion.
c Pachymer.
d Iloc. in Areopag. p. 13.
e Loco supra laudato.
f Attid. l. 2.
g Anonym. in Argu. Oratio Androcia.
** They were of those Magistrates that were chosen by Lot, as the Archon, Theſmothetæ, Bafilæus, Polemarchus, for which cause Pericles was not of that number because he never attained to these offices. Plat. in Peric. p. 113.
h Anonymus loco laudat.
i De statu Italicæ adversus Machiavel.*

lessened the authority of it, deriving it to the Epheta; Solon restored that authority & made it greater. *b* To this company none were admitted, but wise, wealthy, and noble men; famous for good life, and innocency, τὸ ἐνὶ αἵματι ἀναισθητόν, whom no man could justly charge of misdemeanour. Nay men, whose behaviour was intolerable, δὲ τῶν ἀλλοίῳ πνεύματι ἀνακτοῦντων, after they were chosen into the Colledge of the *Areopagites*, abhorring and blushing at their former dispositions, ἀκύνους τὸ πρῶτον ᾤοντο, changed their natures, and embraced vertue. The number of them is uncertaine. *e* *Nicophorus* makes them but nine; as *Maximus* too out of *f* *Philochorus*; *Pachymeris* fifty and one. But what *Maximus* produces after, is somewhat, that they consisted of fifty and one, besides the Nobility most wise and rich, πολλῶν τε Εὐνομηδῶν τε καὶ πλούτων οὐκ ἐπὶ ἀρετῇ διακρίνων. By which words he seems to ayme at the nine *Achontes*, *g* who when they had governed one yeare, and given an account of their offices, and had administred all things justly, were chosen early into this society. For which election annuall, the number was doubtful. For some might dye in that space; or all live, and in the next yeare be encreased. *Volaterran* out of an old inscription in *Acropolis*; that they were three hundred; ΤΡΙΑΚΑΜΠΡΟΤΑΤΩ, &c. To the most famous *Rufius Festus*, Proconsul of Greece. & *Areopagite*, the Councel of *Areopagus* consisting of three hundred; and the people of *Athens* let up this monument for a testimoniall of his good will and benevolence. But that might only happen when this was erected. *h* They continued all their life time in this dignity, and were never put out, οὐκ οὐδέ τις ἀποπέμπεται, unlesse for some grand offence. *i* *Bozium* tells us (how true I wot nor) that they were all Priests. *Atheniensis olim*, &c. The *Athenians*, quoth he; did strive to challenge to themselves the prerogative of wisdom, and to them it is bent what the Apostles saies, *The Greeks seek after Wisdome*. Neverthelesse their *Areopagus*, who had the power of all things consisted of Judges that were Priests, and the High Priest

m Isocrates
 Anecop. p. 132.

and the
and the
and the

π Λαερτ. lib. 2.
in Aristippo.
p. 154.

a Simeon
metaphraſt.

♂ Pollux, 18

c Hermotim.
p. 505.

d Pollux pag.
405

e Vide Ulp.
in Demost.
pag. 39.

Common wealth. Under their sight were all the youth of Athens. For this reason especially, because that when they were reckoned among men, and were come to age, they needed more care to be had of them, then when they were children, not observed by our Countrymen in sending their sonnes young to the *Innes of Courts*: youth and heat of blood, unsaidnesse in judgement, rashnesse in adventures, & pronenesse to vice, leading, or rather carrying headlong tender yeares to their own destruction. To them appertained blasphemies against their Gods, violating of religion, & divulging mysteries, as when *n Eurycides* the Hierophanta in answer to the question of *Theodorus*, *Τίς τὸν ἐκ ἀνθρώπων δὲν τοι μυστήρια;* who offended against the mysteries? *Οὐ τοῖς ἀμειβόμενοις αὐτῷ ἐαδόμεναις*, replied; such as open them to those who are not initiated. Therefore, quoth the Philosopher, art thou impious: For which crime had not *Demetrius Phalerens* befriended him, the Hierophanta was in danger, *ἐπὶ Ἀρείου ἀναγκασθεὶς εἰσαγεῖν*, to have been brought before the Councell of *Areopagus*. By vertue of which authority *S. Paul* was here judged for teaching strange Gods (as they supposed.) For although that the Athenians were under the Romans, yet their Lords made them *αὐτοκράτορας, sui juris*, & permitted them to keep their ancient customes. The manner of proceeding in this Court, was thus. After the felony committed, the appellant brought his inditement to the *Basileus*, who giving the prisoner and his accuser audience once a month, at three severall times to debate the businesse, in the fourth month, brings in the accusation to the *Areopagites*, & putting off the crown, which he was wont to weare, sate downe as judge with the *Areopagites* in the dark: for they judged by night, saies *c Lucian*, that they might not regard the speaker. But what was spoken. It being there forbidden *δὲν ἀπαραινεῖν καὶ ἐμμελεῖν*, to move to compassion, and use Poems, as in other Courts, wherein they craved the Judges favour, and attention, which by *Demosthenes* are termed *εὐχαριστικὰ*. This *f. Arist.*

Stolte calls them to swear to Alcon to speak beside the matter. Before the trial both parties swear (which they stile *g. Pollux loco laudato Dem. cont. Arillo cr.*) The appellant standing upon the *restes* of a Goat, a Ram & a Bull (usual to the Greeks, at *Tyndarus* swore the *Spitters of Helena*, that they should revenge any wrong done to her and her predestinated husband, *em. n. i. v. p. 103.* and *Hercules* the children of *Helios* *em. n. i. v. p. 103.*) to k oath, therefore nam ed *em. n. i. v. p. 103.* in which he maintain ed that he dealt justly and rightly, & that he was joy. ed in affinity to the slain man; & which if he were not, he could not prosecute, the Law forbidding The reason why he stood *em. n. i. v. p. 103.*, I suppose is, because they are the instruments of ge- *l. Eumenid. p. 202.* neration, and in that oath, if he were not true, he wished an *ibidem.* extirpation of his house, himselfe and his posterity. In which if he were perjured, he was liable to no punishment, as a- *De Ather. Nizg. p. 449.* mong the Romans; *iuris iurandi contempta religio satis Deum nitorem habet.* For swearing is punished by a revenging *116. 2. C de reb. cred.* God, but if any swore false by the life of the Prince, he fell *a Paul. Attic p. 27.* under the *Julian Law*, *Laesa Majestas*. After this the prisoner swore; which among us will not be allowed. Then setting each of them upon a two silver stones, one of which was nam ed *αἰὼς ὀνειδιστος*, the stone of iniquity; the other *Αναστασια*, by *Adrian Junius* thought *Anastasia* of innocence, not impudence. Then the appellant asked the prisoner three questions, which *l. Eumenid. p. 202.* *l. Aeschylus* calls *τρία ἀντιφρονεματα*. First, whether he were *ibidem.* guilty or no, *εἰ ἐπὶ τῷ κτῶναι* to which he answered, *καὶ τοια ἢ καὶ ἕτερα* yea or nay: secondly, *ὅπως ἐπὶ τῷ κτῶναι* for what reason he did the murder: thirdly, *τίς ὁ βουδιστής*, who were the Abettors. Then arose there certain Lawyers, *ἑταῖροι*, who shewed whether the murder was committed *αὐτῷ δικῶν* in *l. Aeschylus* justice: (For in *Athens* there were such Counsellours, to *P. 293.* whom in matters of difficulty they had resort) By *αὐτῶν*, *e Demost. vid. p. 647.* you must understand those causes, in which *f. Draco* thought *f. D. most. p. 112.* it lawfull to kill a man. As taking him committing uncleane- *he* with wife, mother, sister, daughter, or concubine, or any who

Vid. Demost.
cont. Aristocr.

Vide Sylviu
in Ocat. pro
Flacco.

g Terentius.
h H τότος
ρενι εν ιδίω
νδωδωπ εν
οτω.

Pachymerius.
i De nost. cont.
Aristocrat. p.
413.
k Aristides
Tom. i. p. 185.
l Aelian. Var.
h. l. l. 5. c. 13.

m Valer. Max.
p. 322.

a Lib. quinto.

he accounts among his children: the party so offending might be slain in the manner by him, against whom he had trespassed Likewise in the defence of a mans goods, if the three were killed, impunity was granted. After this inquisition, they passed to sentence, which was given very privily, as *Juvenal* intimates, *Ergo occulta teget, ut Curia Martis Athenis*; without speaking (as the *Tabellares sententia* of the Romans in which they wror C if they condemned. A if absolved, N L. if the case were not manifest) hence *Απεισιμότητα στυγερήτης*, for one that is close and silent; and *Απεισιμότης*, for one that is grave, and who can hold his peace, & in whose countenance is *g tristis severitas*. *ὅτι ἂν στυγερῶν καὶ ἀπεισιμῶν καὶ σπουδαίων*. Whatsoever they concluded of, stood irrecoverable, & neither could there be any appeal to another Tribunal. And no marvel. For so upright was their sentence, i that none either Appellant or Prisoner, could ever say, that he was unjustly condemned. Nay both parties, as well those that are cast, as they that cast, are like contented. *καὶ ἡττωμένοι σίγῃσι καὶ ἡττωμένοι τοῖς κακώτεροις*. After doom the prisoner was to suffer death. In which execution also the *Areopagites* had a care least the innocent should be punished with the guilty. / When therefore they had condemned a woman for poisoning another, they deferred the execution, because she was great with child, and straight way after her delivery put the mother to death. Which custome is by us also observed at our Assises. m It will not be amisse to relate one memorable thing done in the time of *Dolabella* Proconsul of Asia, who, when a dame of *Smyrna* was brought before him, for killing her husband & son, who had deprived her of a hopefull youth, begot of her by a former husband, referred the audience of the matter to the *Areopagites*; who commanded the woman and her accuser to appear some hundred years after; that by such a bot-tome of time, scarce able to be unwinded, they might shew, that neither would condemne nor acquit the woman. One thing more, a *Quintilian* tells us, that they condemned a boy
so

for putting out the eyes of Quail. Because it was a sign of a mind, likely to prove most pernicious. Their power was shaken and somewhat plucked down by Ephialtes, a fore enemy of Oligarchicall government, and more enclining to the people, who was secretly slain by Aristodemus of Tene-gra. They ate three daies every Month, *repleti sponso-
re, sive, spon-*

CAP. I FL. SECT. II.

De Iudicio et Palladio.

After the siege of Troy some of the Grecians came with Diomedes, who kept the Palladium, to the coast of Anica, and arriving by night at Phalarum, supposing it to be an enemy country, went to make a prey. Where Demopho igno- rant that they were Grecians came to aid & defend his owne, & slew many of the Argivi; which they cast our unburied; whose bodies when no beast had toucht (e. i. No animal) better think it no creature, either foule or beast) Acamias shewed that they were Argivi having the Palladium; Being warned then by the Oracle (who named them Argivus; that is, neither knowing nor knowne) they buried them; and in that Place consecrated the Palladium; where they made also a judicatory, for murders unwillingly committed, and called it * *Em Palladio*, *juxta Palladium*, as some. Here was Demopho first tried, who returning from this battayle, killed with his horse, somewhat diverting, an Athenian; For whose kindred some think he satisfied the Law, or generally for the Argivi. b If any had striken aman or woman, and the party changed to dye, he was judged in this Court. In such cases the Law was very favourable; for the party, offending was not punished with perpetuall exile, *deportatio*, as in willfull felony; (kept by us in England. once, called *Abjuration*

there, and yearly observed afterwards. This manner was done with water, as you may read, take one of the well Hippocrene, made by the foot of Pegasus the sprinkling was with a little bough of Lawrel, as I suppose (by the words following perswaded to it, which tell us, that when the dead were buried, there sprouted out of them a Bay-tree) & after that no Salve, now known. This as I said was in his flight. Kato's law. The proceeding in this Court, was first, a solemn oath, such as before mentioned, an oath of each party, accuser & defendant: secondly a 6th & their speeches of both sides: thirdly a 7th & a 8th Judgement. If the prisoner were found guilty, that is, unwillingly to have murdered, then had he a time appoyned him, how long he should flee, as above said, untill he had made peace and gotten pardon from the Cousins of the deceased.

CAP. III. SECT. IV.

De Judiciis et Accusationibus. *Ἰσχυρισμός, ἀπολογία, παύσις*

AT Athens there was a Temple erected by *Ἄρθεμος* (who lived in Delphinium) to the honour of *Ἀπόλλων Δελφίνιος* and *Διὰ Δελφίνια*, where was the Tribunall named *Ἰσχυρισμός*, or *Ἀπολογία*. In this Judicatory were heard cases of murder, when the party confessed the fact, but pleaded that it was legitimate. For the Law required no punishment of any man that should kill another taking him committing adultery with his Wife, or uncleanness with his Mother, Sister, Daughter, Concubine, or free Children. Likewise if in preservation of his goods or own defence he spill blood it was not capital. The first that was arraigned here was *Θυέστης* maintaining the right he had to slay the Theeves, *Ἰσχυρισμός* (I know not whether he mean *Sciron* and *Procrustes* &c.) and *Πάλλας* with his children, who were rebels. Before this tryall of *Θυέστης*, who

Salutis, unto which that he might be restored he made appeal to this Court. Which gives light to Aristotle *Ὁμοῦ τῶν πολιτικῶν φέρει, ὅτι καὶ δὲ ἐν αὐτοῖς*, *ἢ Ἀδελφῶν λέγει* καὶ τὸ ἐν *ἐπικρατοῖς δικαστηρίοις*. Judicatories concerning men flying for murther, that care for their bringing back againe, such as in Athens, τὸ ἐν ἐπικρατοῖς. When the party prosecuting will not admit of reconciliation.

b Politicom 4.c. 17.

CAP. III. SECT. V.

De Tribunalibus reliquis. Πραξιῶν. Τετραγών. Βατραχῶν
κοινῶν. Τὸ δὲ ἄλλο. Μήνην δικαστῶν.
ἐν Ἀθήνῃ. Διαιτῆται.

Besides these Courts of blood and causes criminall, there were for civill matters these, *Helia*, of which before for the excellency of it I treated. Πραξιῶν. Of this name there are two, *πραξιῶν μέγαν καὶ μείον*, the greater and the middle. In this Court were handled matters sales *Περί* that exceeded not one drachme, to which Aristotle might be thought to look speaking of Judicatories, *ἐν τῷ μνημῶν* *συνάδαγματι, ὅπου δραχμῶν τε* &c. And this was the meaning of *Pausanias*, *ἐν ἱερῶν αὐτοῖς αὐτοῖς αὐτῶν* &c. *ἀντὶ*. Suing here for the least occasions. The Undecimviri were Judges of the Court, which made *Περί* to suppose that it was not to be reckoned among the *ἑκατά δικαστῶν*. It stood *ἐν ἀφαντῶν* *ἀντὶ*, in an obscure place of the city; whence *ἐν ἑκατά*, in *Demosthenes*, is by *Vlpius* expounded, privily, by a Metaphor taken frō the situation of the Judicatory, or, *ἐκαστηριον* *ἐν τῷ ἀφαντῶν* *ἐντὸς*, καὶ *ἐντὸς* *ἐν ἀφαντῶν*, from goods secretly hidden. *ἐν ἑκατά*, *ἀντὶ* *ἐν ἀφαντῶν*. *Τετράγων*, from the forme of it, which seems to have been triangular. *Βατραχῶν*, and *κοινῶν*, from the colours that were painted *ἐντὸς* *ἐν ἀφαντῶν* *ἐντὸς* upon the post of the entry, answerable to which there was a staffe given to the Judges, that they

c Polit.lib. 4. c. 17.

d Artell. par 27. l. 13.

e Pausanias ibidem. f Pag. 450.

g Aristoteles Athen. Rep. apud Arist. Sch. pag. 32.

they might know in what Court to sit. For they presently
went to that Court which had the same colour with their
staffs: *THE ADVISER*. From the statue of *Lycus* on *Heirs*, which
was there set up, having the face of a wolf; where likewise
the statue of *Lupo* stood; visaged in the same manner. But we
must not opine that the image of *Lycus* was erected in every
court; hence *THE ADVISER*, *Lyci dream*, for lycophants and such
as corrupt judgement, because that such persons were very
frequent and busy there; And so think *POLLUX* is to be read,

ἀ πόλα ἢ συναίοντες οἱ συναρχέδοντες τὰ δικαστήρια (understand
 as) &c. or the like) at which they who bribed the Judicator-
 ies met. *Zenobius* helps my conjecture ἵνα δὲ ἀρχεδόντες
 ἢ συγκρόνῃ ἢ Νέα. ἀρχεδόντες. συναίοντες. The ^b Scholiast
 of *Aristophanes* writes that this noble *Lycus* had a Temple
 near the Judicatory, where the Judges divided their money
 for pay, three oboli to each, a day. ^c Μνησὶς Δικαστήριον. This
 was a great Judicatory, so named from *Meichus* an artificer
 which built it. Here, who had passed thirty years of his
 age, and was well & Nobly descended & owed nothing to

Lib. octavo
p. 406. The
place is ex-
tremely cor-
rupted, as you
may perceive
by the false
Greeke.

b Vesp. p. 457
c Pollux lib.
8.

• 01.10.20

Athen, Ar.
l. 2. c. 12. p.
124.
Lib. 8. pag.
206.

† Ἀπόλλω Πα-
τρῶν, καὶ
Δήμιτσαν, καὶ
Δία Βασι-
λέα.
E Eym. mag.
Bd 47e

99. & 100. *See* *Supra* in *several* *Places*. 1907. The Judges in this place took their bath touching the discharge of their office. From whence among the Ancients such as would presently swear, were called *Ἀιδεῖν*, proverbially, as also those who were perjurious and forsworn. *See* *Apud* *Plutarchum*. Thus have we viewed the Athenian Judicatories, in number: tenne: For *Μαχίης*, *Αεοπαγίης*, *Παλλάδιος*, *Δελφινίος*, *Πρυτανίος*, and *Φημερίης*. For other matters *Ἡλιαία*, *Τρίγυμνος*, *Παραβυσσίνος*: (not the *Μέλιος* but *Μαίωρ*) *Μετιχίφορος*, & *ad* *Λύκειον*, where the *Διακρίτοι* were wont to sit, saies *Ἰσίδωρος*: of whom, because *Ἰσίδωρος* numbers them among *Ἰudicia quatuor præcipua*, the four chief Courts, I will now speak: But of every Tribe were chosen forty four men, above threescore yeares old, who judged in severall Tribes, as it fell to them by lot. And if any refused to sit according to his lot he was deprived of the privileges of an Athenian Citizen. In former time there came no controversy into the Courts, which had not first past through their hands; (if it succeeded tenne dracmes, although *Ἰσίδωρος* tells us that they determined of petty businesses) but that seems to be, *ἡν ἡ ἀρετή*, holy matters, if *Pollux* be so to be read. For some things there were which came not under their Jurisdiction. What ever the *Διακρίτοι* judged, if the plaintiff and defendant, or either of them liked: not the award, they might referre it to the Senate (as appears out of the Argument of *Demosthenis* *Orat. contra Callippum*, & *Pollux*) at which removing of the suit they were to cast their suffrages into a pot as they gave the, on what side soever, for the plaintiff by themselves, and for the defendant by themselves. When they were appointed for the hearing of a case they were to meet at the place for them ordained, there to expect both parties untill the even, at which time if neither or but one was present, it was in their power to fine them according to the Law. At the time they entred the suit, and wrot the accusation, with the fine which

b Causab.

Theoph.

Char. p. 178.

i Erym. Mag.

loco laudato.

i *De* *Mag.*

Athen. p. 540.

i *Discrip.*

Reip. Ath. p.

41.

m *Ulpian* in

Dem. p. 342.

n *Pollux* l. 8.

p. 407.

p *Pollux* ib.

p *Demosthe-*

nem loco ci-

tato.

p *Demosthe-*

nem loco ci-

tato.

p *Demosthe-*

nem loco ci-

tato.

p *Demosthe-*

nem loco ci-

tato.

p *Demosthe-*

nem loco ci-

tato.

p *Demosthe-*

nem loco ci-

tato.

p *Demosthe-*

nem loco ci-

tato.

p *Demosthe-*

nem loco ci-

tato.

p *Demosthe-*

nem loco ci-

tato.

p *Demosthe-*

nem loco ci-

tato.

p *Demosthe-*

nem loco ci-

tato.

p *Demosthe-*

nem loco ci-

tato.

Pollex. 8.
c. 10. p. 408.

Orat. in
Bæorum pro
dote.

* Idem pag.
682 n. 41.

* Ulpian lo-
co laudato.
342.

* Petit Mis-
cel. l. 8. p. 211

* Vide legem
apud Dem. p.
344.

* Zenobius.

* Zenobius.

* Zenobius.

* Zenobius.

* Zenobius.

* Zenobius.

* Zenobius.

which was required for damages; they received as a fee from the plaintiff one drachme, which they called *Judicium*, as also another from the defendant, when they gave him his oath: Their office was but annual; And because would pervert justice, (as *Demosthenes* is witness, * although they were not to judge before they had sworn) give sentence according to favour, envy, or for gain, therefore * at the years end they made an account of their function upon the last day of *Thargilion*, on which it was lawfull for any to speake what he could object against them; & if any were faulty, they were *ἄτιμοι*. Thus much of the *Διατῆται Κανονοί*. There were other *Διατῆται* likewise, such as our Civilians call *Arbitri compromissarii*: & we in english *Arbitrators*: whom two parties choose with resolution to stand to their determination; whether in matter of debt, covenant, or of other controversy whatsoever such by the *Attick* Law any might request, but with necessity of abiding at their judgement. For they could not appeal from them to any other court. To referre matters to their arbitrement the Greeks terme *ἰσχυροὶ Σκώροι*, and it will not be superfluous here to relate the story of *Bunas* an *Athenian*, whom when the *Elei* and *Calydonii* had chosen arbitrator in a difference, after he had heard both parties, he prolonged the sentence untill at last he died. Whence grew to a proverb, *ἡ Βύδα Σκώρον*, *Bunas judicat*, *Bunas judgeth*, of those that defer to passe sentence, and hold a case long in suspence.

CAP. IV.

De Nominibus Judicialibus.

Having thus treated of the *Attick* Courts, it follows that I speak of the *Termes of lawe*, *Writts*, *Accusations*: These were of two sorts, private and publique. The publique were properly termed *κατηγορίαι* *saies* *ἑμμίαι*. Of

κατηγορεῖσθαι, there were divers sorts. Γερουσίασι, Ἰσθμίοις, ἀπογρα-
φῇ, ἀρρήτοις, ἀδελφείᾳ, ἐπιστάλῃ. Γερουσίασι, *Vlpiā*, is ἐπὶ τῇ
παράνομῳ, of any trespasse against the Law, by which the Sta-
tutes of the Commonwealth are violated; & most properly,
quoth he, elsē where, it signifies an accusation made accord-
ing to the Law; or to come nearer, it is the same which in
English we call a *Writ* or *Right*, in Latine *Actio* or *Formu-
la*, as in *Sueton*, *Injuriarum formulam intendere*, to serve a
man with a writ. & *φάσις* is a kinde of an Information made
against any for abuses in the Mines, or, Customs houses, for
converting Tribute money to a mans owne use, or the like.
Which offences were brought to the *Archon* in writing, with
the names of the accuser & accused, and the fine which the
parties convinced should undergoe, to be paid to him to
whom the wrong was offered. But if the informer had not
the fift part of the suffrages, he was to lay downe the sixt
part of the fine; which the *Orators* call *σ' πεβελίαν*, from *δβο-
λός*, because it signifies the sixt part of a Drachme. At the end
of the accusatiō, the informer was to subscribe the names of
the witnesses that were present. In generall, all discoveries
of private injuries are called *φάσεις*, which in Latine you may
name *delationes*. For which the Romanes allotted the fourth
part of the forfeit, whence they are stiled *Quadruplatores*
but among the *Athenians* not so, if *Pollux* say right. *ὅτι τὸ ἄσ-
πυμνον ἐν γυναικὶ φάσις ἀδικημάτων ἐστὶν ἀλλ' οὐκ ἀνδρῶν φαινεῖται*.
The amercement fell to the persō injured, although another
accused for him. If the fine were written down a thousand
Drachmes, & the Accuser had not the fift part of the voyces:
he paid two hundred and one Drachme; if it exceeded; a
thousand, foure hundred and one. *Ἐν δ' ἡξίς* is a Writ against
those that owe to the City Treasury, and yet goe about to
beare office, saies *Vlpiā*, which by the *Aetick* Law was ut-
terly so bidden. The Scholiast of *Aristophanes*, takes it for
the accusing of any that did amis in publique affaires; & the
Interpreter of *Demosthenes* in another place, *ἐπὶ τῇ ἀπίμωρ*

n Onom. lib.
8. p. 388.

¶ In Seclit. 1.

¶ Sir T. Smith
Commonw :
of Engl. l. 2.
c. 26. p. 281.
¶ Loco. laud.

r Vlp. in Dem.
p. 389.
f Idem p. 407

t Dem. p. 416

for men disfranchised. But ^a Pollux teaches us that it is a declaration made to the *Archon* against one taken in the manner which the *Greeks* terme *ἑκουσίου* o Schol. *Ναζιανζ.* ἐπ' ἀποκρίσεως, *Pollux* expresses by *ἑμολογούμενῳ ἀδικήματι* &c, when the offence is confessed. Because men so apprehended were forced to condemne themselves; no further evidence required then frō their owne mouthes. By which acknowledgement of their guiltinesse, without greater triall, they received their doome & as among us whē a prisoner arraigned, confesses his inditement to be true, noe twelve men goe upon him: there resteth but the Judges sentence of the paine of death. Whence grew our proverb, *Confesse and be hanged* ^a *Pollux* *ἑμολογούμενῳ ἀδικήματι*, ὑποκρίσας, ἀλλὰ τιμωρίας δεμασθαι. He that thus made his declaration, was to subscribe his name, y^e if he were false, he might be liable to the writ, *ἡ δόσις ἐν δόξῃ*: The declaratiō was against men who were not present. *Ἀπὸ γυναι*, is a carrying of a mā before the Magistrate, being taken in the fact, whō otherwise he was to accuse by declaration in his absence. By which a thousand Drachmes were endangered. In this *ἀπὸ γυναι*; they brought not all offenders to the same Magistrates, but according as they were made Judges of such and such offences; sometimes to the eleven, sometimes to the *ἑπτακοσιοβετε*, sometimes to the *Archon*. Now if a mā had found out any indebted to the publique treasury, or bound for those places or countries where it was not permitted for him to goe, or one who had committed murder, if by reason of weaknes he durst not venture to apprehend the person, & *ἀπὸ γυναι*, he would perhaps fetch the *Archon* to the house where such a party lay hid, which the *Attick* Lawyers terme *ἀπὸ γυναι*. *Ἀνδραγαθία*, is when a fellow hath committed murder, & flies for succour to any; (as the Law suffered any to receive him) if the kindred of the slaine or others had required the malefactor to be delivered to the & the protector would not, it was lawfull to enter into his house & carry a way any three persons, as some translate it, or

of all save three ἀλλ' ἑσθ' as others, who were to answer for the outrage done. But who so entred unjustly was not to escape unpunished. * Εἰσαγγελία, saies * Vlpian, is accusation concerning great and publique matters, such as* elsewhere he speaks of, to wit, the dissolution of the Democracy; or if an Oratour had spoken what was not for the benefit of the weale publique; if any went to wars before they were sent, or betrayed a Garrison, Army or fleet. In other accusations, if the accuser had not the fift part of the suffrages a Citizen, in this he was uncontrollable. But in after time, because men would accuse presently for none, or small offences; therefore was there a law enacted, that whosoever accused by εἰσαγγελία, & had not the fift part of voices on his side, was fined a thousand drachmes, although he lost not the privileges of a Citizen. This εἰσαγγελία contained no written crimes but was only by bare word of mouth; & as the accusation was given, so was the defence made according to the Law called Εἰσαγγελτικῆς. The Senate was Judge, (Pollux saies that Solon made a thousand to sit on this, and Phalerens 1500. Where the interpreter erres. For οὐδὲς πρυτανιστοῖς is 500 to them, as εἰ τι οὐδὲς, in Demosthenes, and somewhat more) and whom they found delinquent, if in small faults, they fined; but if the offence were heinous, they committed him to prison. Thus much for publique actions; private were these that follow, more properly calid δίκαι.

Αἰτίας δ' is an action against a man, who when two shall scuffle, gives the first blow, which the Greekes call ἀγχιμαχίαν ἀδίκων. * The matter was heard before the Judges; and though the Law ordained not any set some of money for damages, yet it was permitted for the party smitten to write downe what he thought fitting. * The reason why these actions were so strictly looked into, was least any not able to defend himselfe with his hands, should seeke to revenge himselfe with stones or any other hurt full weapon.

* Idem cont.
Arist. p. 415.

* In Dem. p. 58.

* Eund. p.

453.

* Dem. p. 410.

vide Vlp. ibid

& Arg. Orar.

cont. Everg.

p. 637.

* Sch. Arist.

Conc. p. 745.

* Dem. cont.

Con. p. 690.

¶ Idem ibid.

¶ Arg. Orat.

Dem. contra

Calliclem.

¶ Dem. cont:

Callip: p:

680. n. 20.

¶ Dem. cont.

Tim. p. 659.

n. 25.

¶ Sch: Aristo:

137. E.

¶ Cont: Phor:

p: 555. n. 7. 8.

¶ Vide Cujacium.

¶ O'serv:

l: 6: c: 15.

i This is reckoned among the Lawes; which were made for private men. Vlp

in Dem: p:

481.

k. Vi. Casub:

in Theoph.

p: 191. Char:

¶ Απονομιαι

/Polit: l: 2: c: 3

in Dem: p: 651

n: 13.

¶ Ulp: in Dem

p: 62: & 310.

βλακηνος A. Some what neere our proviso of giving the lye, least by taunting & reprochfull words, men be provoked to blowes. βαβης A. Is when any man receives damage and hurt in estate by another man. As to turne water into his ground, by which it is anoyed; d to refuse to pay money where it is required, or to give it to an other. e to promise to beare witnes in a suit, and then not be present, by which the case falls, & the like. Πραγμαθικος D. About pawnes, I suppose, which men that needed money were wont to leave with the usurers, f as clothes household stuffe, &c. Or about money put to the banck, which exchangers did employ to the advantage of the owners, as I gather out of s Demosthenes. The word importes both. Απονομαις D. Of divorce. h for they were wont to put a way their wives, in former time, upon discontent or hope of greater portions; which divorce they called απονομω, & as Lysias απονομω on the husbands side, and on the wives απολυσιν; for he did as it were turne her away, she was said to forsake him. Κακοστας A. Of ill usage of parents, as not relieving them if they were poore. Of wives against husbands, of Pupils against Tutors. κλοπης of theft, after what manner soever. Which if it were by day, was not capitall, but by night was deadly. χρις A. Such as our Act of Parliament hath allotted for extortion, it being by i Law provided in Athens that none should take too much use, although once allowed by Solon, that any might make the best of his money: which he termes εσσιμον αργυρ. Of usury I shall speake more in Chap. of mony.

ειορ. Of usury I shall speake more in Chap. of mony.

k. Vi. Casub: Συμβολαιον. D. When men had bargained and would not stand to it, l Aristotle. δικά αετις αλληλους αελ συμβολαιον.

p: 191. Char: Σωθικης παγιδωτας A. When men broke the Articles which they made to each other, about deviding of inheritance betweene man & man; or betweene Citty & Citty, concerning free trading, as that of the Carthaginians with the Romans. Arist. Pol. 3. c. 6. or the like. m These σωθικαι were usually confirmed by oath to each other. Διαδικαστας A. n A contention.

tion about bearing office, in which they seek to have a time appointed, when a man shall enter into it. For the discharge, whereof they are to prove him fit. *Ἐπιστάτας δ.* When parents died & left their daughters inheritrices, the kindred was wont to sue each other to make it appeare who was nearest joyning in blood, that he might marry her. Hence a Virgin to whom an inheritance falls, is called *ἰνέκωρος*; that is *Compro*. Pollux l: 3. vers. a. *Μιδώστας δίκυ δ.* About letting of houses. (For *Herodotus* termes that *ἐκιδώστας*, which other Greeke writers *μιδώστας*, it is as well to let to hire, as to take to rent, *ἀμιδόν* & *ἐκμιδόν*, to let out. Which they ofetē did for want of money which that they might obtaine the quicker, they wrote over their dore as we use doe, **This House is to be let.** which custome *Menodemus* in *P. Terence* expresses -- *Interpſi ilico, HEDES MERCEDE.*) This Writ was properly against Guardians of Orphans (not concerning men of years, such as immediately is before spokē) who having takē the charge upon thē of Tuition, were so imploy for the benefit of their Pupils what was left them: they therefore made knowne to the *Archon* that such a house was to be let, he then put it out upō some pledge for security. But if the house were let under the yearely rent it could bring in, or was suffered to remaine void of a Tenant, to he losse of the Pupill, then was it lawfull for any mā to sue the Guardian in the *Archon's* court. Upon a writ of *Μιδώστας δίκυ* -- *Ἐπιστάς.* I have observed it to have beene a custome among the Anciens, when they perceived themselves to draw neere to death, to call for some one to whose care they would cōmit thier children, & delivering them into thier hands, beseech them to have a tender ey over thē & to provide for them what should be most convenient: such as *Oedipus* in *q. Sophocles* entreats of *Thesew* in the behalfe of his daughters -- *Ω φίλον υἱέα. Δός μοι χηρὸς οὗς πύργους ἔχουσας τέκνοισι, Τμῖς τε παῖδες τῶδ' ἐχέμεναι Μή ποτε στερῶσιν τὰς δ' ἐκόν, πλείυν δ' ὅσ' ἂν Μάλλησιν ὁρῶν ὁρῶνται.* *Ter: Andr: 1. Sc: 5.* Not unlike is that of the *Comædian* under *Act: 1. Sc: 5.*

the person of *Chrysis*, committing *Glycerium* to the Tutelage of *Pamphylus*.

Accessi: vos semota: nos soli: incipit.

Mi Pamphile, hujus formam atq; ætatem vides:

Nec clam te est, quam illi nunc utraq; imiles

Et ad pudicitiam, & ad tutandam rem fient.

Quod ego te hanc per dextram oro, & ingenium tuum,

Per tuam fidem, perq; hujus solitudinem

Te obtestor, ne abs te hanc segetes, non deseras.

Si te in Germani fratris dilexi loco;

Sive hæc te solum semper fecit maxumi,

Sen tibi morigera fuit in rebus omnibus.

Te isti virum do, amicum, tutorem, patrem:

Bona nostra hæc tibi committo, & tue mando fidei.

Hanc mihi IN MANUM DAT, mors continuo ipsam occupat.

But among the *Athenians* the use was to nominate in their Testaments and last wills, whom they would have to be Guardians. Which office after they had undertaken, if they should defraud the Orphans of their patrimony, or any part thereof, they were sued with a Writ *em̄tym̄s*, as *Demosthenes* did sue his as soone as he came to age. But if the matter were not questioned within five years after the pupil was admitted among the number of men, by the Law the Guardian could not be taxed. *Aræquatu*, Of a Master against a servant ingratfull for his manumission, not doing his duty to his Master. Because, as *Demosthenes* witnesses, it was the nature of servants once made free, not only to be ingratfull but also to hate their Masters most of all men, as those who had been conscious to their servitude. It was enacted therefore that whosoever was convicted of ingratitude should againe be made a bondslave. * *Valerius Maximus*. Age, quid illud Institutum *Athenarum*, quam memorabile? Quod convictus à patrono liberus ingratulus, jure libertatis exuitur. The Romans did not onely acquit them of the liberty of the Citie, (which

f *Plut. in vita eius.*

f *Demosth. p. 724. n. 22.*

u *Pag. 465.*

* *Lib. 2. c. 1. p. 670.*

(which the Athenians gave not) but made them also Slaves, & Justin, In Qu
wh ich punishment they terme *Maximam capitis diminutio-* l. 1. T. 16.
nem. *Σίττα*: If any man put away his Wife he was to restore
her portion againe; if he refused he was *δω' ἑνν' ὀβολοῖς*
τοκαροῦν, that is, every month for one pound to pay nine o-
bols, which the Atticks terme *ἡ δολιχὴ ἀγορῆς*, the revenew of, Demost. p.
her Dowry. The Writ whereby he was sued was *Σίττα δίκην* 733.
for the repayment. *Ἐξουσίη*, If any went to Law, as clay-
ming title to an house, he was first to serve him that dwelled
in it with a Writ *ἐνοικίης*, by which he demāds his rent for the
time the defendant had the house: if it were for any parcell
of land, there was a Writ *ἀγροῦ* given out, for the provent &
fruit thereof; afterwards (in both cases alike) they proceed-
ed to an *ἕναις δίκην*, in which they claimed right & title to
the house or land. Although in all these trials the defendant
were cast, yet could he keep justly either house or land: but
if in a 3^d triall, which they call *ἔξωλις*, he were overthrown;
he was compelled to relinquish his possessiō. This *ἔξωλις* al-
so is a Writ against those that would cast an inhabitant out
of his house, it being termed frō *ἔξωλιν*, to throw forth. It
is also a Writ of Execution against any overthrown in the
Court, & fined a thousand drachmes, which at such a day he
was to pay; & if he laid it not downe upon the nail, there
went forth a Writ *ἔξωλις*, to make enter upon the lands and
possessions of him so cast. It is also a Right against any who
will not suffer him, who hath bought any thing of the pub-
like to reap the fruit thereof. Who either withholds any
thing frō the owner, or violently takes from any, &c. *Ἐκ
δωμῶν ἀγροῦ*, when two had bin partners in estates, & one of
them would have a dividence made, if the other refused, he
might be restrained to it by the Writ. *Βεβαιοῖσις*, Because the
Market place among the Greeks was the fittest to cheat &
cozen in, as *Anacharsis* was wont to say, therefore the Athe-
nians enacted that none should buy in the market place; (to
which the Scythian wise man poyned likewise, saying, that
they

Demost. p.

733.

Dem. pag.

855. n. 58.

4 Vip. in dem.

p. 340.

δ Apud Lacr.

p. 74.

they forbade to speake false, & yet did *ἡ ἀρχαία νόμος* *Id R.*
 c. Pollux 1.8. if any man had bargained for any thing, & another sued
 c.6.p.385. and doubted of the right of it, he might require the seller
 to confirme the lawfulnessse of the thing sold, and maintain
 it against all controversy, otherwise the seller was liable to
Βεβαίωσις Νέη. For although in Athens they bought for the
 d In Aufon. most part *Græcâ fide* with redy mony, as *d Sealiger* & *c Ca-*
 left. 1. c. 6. *fundon* truly interpret it, & *Turnebus* *Representatâ pecuniâ*: yet
 e In Theoph. sountime gave they *Carnest* onely to make the thing sure,
 Char. p. 312. which the Greekes and Latins call *ἡ ἀρραβὴ*, from the *h He-*
 f Adverlario. rum 1.4.c.13. *breu* *ἄρρη*. This seemes to me to have been the hundreth part
 g Don. Quod of mony which was to be paid for the thing bought, as
 prius datur, *d Stobæus* out of *Theophrastus*. Where you may read likewise
 ut reliquum reddatur. in that it was the custome, when any thing was to be sold, to
 Ter. Heaut. bring a note thereof to the Magistrate some threescore daies
 Act. 3. Sc. 3. before, *Εἰς ἡμερῶν. ἡλίσσαν*, For the laying open of any
 h Vide Dalsq. thing, concerning which was a suit in law, by *h Pollux* his
 in Basil. Sel. words I may conjecture, goods or mony privily taken away
 i Sermone 42. *Ἐξαίρεσις Νέη*. When any should offer to take another mans
 k Onomast 1. *servant* and make him free against the will of the Master,
 8.c.6.p.384. which the Greekes terme *ἡ μὴ δικαίως ἡ ἀδελφεία ἀφαιρέσις*.
 Demost. p. 718. n. 29. *Ἀμφιβήτησις* is a suit about neereneffe of blood, in matter of
 m Pand. Prio. inheritance, when a mā dies without issue of his owne body:
 p. 100. *Παράκλησις*. When a man went to prove that he was to
 n Dem. p. 620. challenge the inheritance of right, as neere of blood, or upō
 n. 78. some other conditions: from *ἡ ἀναλίσθησις*; because he laid
 Here follow- downe the tenth part of the inheritance, which if he were
 eth the termes *promiscuous*, *private* and
promiscuous, *private* and *publicque*,
publicque, which are *pub-*
lique and *law-*
 full for any to *verifie*, & is *ἐνιδρυσις*, as a true heire being still alive, of which
 prosecute: see thing chiefly treats the Oratation of Demosthenes against *Leo-*
 Polux, pag. *chares*. *Ἐπισημνίσις* When any shall try to falsifie the *δικαιό-*
 386. *μετα*. *Ἀντρυγασίς*. When men went to Law about kindred,
 as to prove themselves of such and such houses.

Ἰσμενός δ, All strangers in Athens were compelled by the Law to get them Patrons (as my most worthy Schoole-master the glory of his time (o) Mr *Mathew Buss* hath observed, whom for honours sake I name) or else they might be questioned, and if they were convicted their goods were sold and put into the Citty Treasury. *Ἀχαΐας* of ingratitude against those who shewed not themselves thankfull to those who had well deserved of them. *Ξυρίας* the same with *ἁπορνήσιον*, when any will reckon himselfe among the number of Cittizens who had never been made free, by which he purchased imprisonment untill such times as there was a Court kept, and then he was sold. *Μαρτυρία* when a man is eye witness of a matter. *Ἐκιδρυρία*, When another witnesses from the report of him that saw it. *Ψευδομαρτυρία* falsewitness, which to prosecute in Law they terme *ἐπικλήσιον* & *ψευδομαρτυρία*. *Λειτουργία*, when one was eye-witness & promised to testify, yet would not appear at the appointed time; which they were wont to compell them to doe, which they call *κλητίον*, after which citation the party was to be at court, or forswear that he saw not the matter, or was not present; otherwise he was to pay a thousand *Drachmes*, in which summe to be fined the *Atticke* Lawyers give the appellation *ἐκκλησιάζουσι*. *Δόρων γράφειν*, When the Judges were corrupted with bribes. *Λισσιμὸς* against those that did corrupt them. *Ἀργίας* of a man convicted of idleness, which once taken *Draco* punished the elinquent with losse of the Citty priviledges, *Solon* not unlesse he were thrice delinquent. *Λευογονία*, When any of the marriners ran away from their ships. *Ἀναμαχίον*, When the Marriners that staid in the ships would not fight, if occasion required. *Ψευδογραφία* when any would falsely accuse, there was likewise against them a writ *ἐμβολών*. *Υπερβολή* Against those that unjustly cite to the Court. *Δόρυξία* when any is accused of encroaching into the number of Cittizens, and gives gifts to escape free. *Παρονομία* when

o in Epist.
Dedic. suo
Buchaitensi
pr æfixa ad
Richar. Can-
tuariensem
Archiepisco-
pum.

any was accused of making a decree or Law contrary to former statutes. This accusatio was called *ἡμίωδε*; because the accuser swore that it was against the Lawes, or unjust, or inconvenient for the Common wealth. *ἡμίωδε* was an examination of the Magistrates whether they were fit to governe, or no. Whether the Orators were not given to Lust, and incontinency, whether they had not spent their patri- monies, or dealt unkindly with their parents, or lead a life any other waies blameable, whereupon they were discarded the privileges of the Citty, and not suffered to plead, or speake publicly. *Εὐδωρη*, An account of publique offices borne, laying out of mony, and dispatching Ambassages, made to the Tenne *Logistæ* (for the breach of which went out a Writ *ἀλογίᾳ λόγον δίδωσαι*, Rationem reddere) if concerning injuries given to the judges. *Προβολή*, an accusati- on against those who are ill affected toward the Common- wealth, made by the decree of the people, and such as are wellwillers to the state. *Προβολαί* likewise are accusations against men injurious, *ἡμιβουλίας*, & such as are delinquent against their festivalls, as the oration of *Demosthenes* against *Midias*. *Προνομία*, An oath which the accuser tooke that he would justly accuse. (q) *Αντινομία*, The defendants oath that he had done no wrong. *Εξωνομία*, an oath of Ambassa- dors, or men chosen for state service, that by reason of sick- nes they cannot give attendance. They may do it by a proxie, if they please. It is likewise the oath of one called to wit- nesse, wherein he swears that he knowes nothing of the businesse. *Απρινομία*, When others shall sweare that pretended weaknesse was only a shift to put off the burthen of pub- lique office which the state laid on them. *Ἰπρινομία*, an accu- sation of a Law or decree unprofitable, against the motion- ner, as above said. *Παραγραφή*, & *παράκλησις*, when a man shall object a case not to be entred rightly that the writ ought to be such, & such, and not as it is. *ex. gr.* for a man that runnes away from the Army, which is *ἀπογραφή*, and I accuse him
of

a Lib. Arg. in
Midianam.

q Vlpian in
Dem. 226.

of leaving his rank, to wit ἀποτίξις, or objection of the time past within which space the suit was to be commenced, or that it should be handled in such a Court, and not in such; as wilfull murder in *Areopagus*, not *Palladium*: by which evasion if the case fell, it was termed ἀγροσύνη. Ἀγροσύνη, when he that is sued puts in a bill against the plaintiff in like manner. But if the defendant (I call ἀνταγχαίειν so) were cast, he payed ἀποβολίαν. Ἐμὴ ὅσα, when a man is summoned to answer before the Arbitri a controversy, if he swear that he is sick, or pretends a journey from home, and appears not at the day appointed, he was cast in ἐρήμῳ, *Eremodicio*, as if he scorned to come, or were obstinate, he ought within tenne daies to sue out μὴ ἕσται, wherein he re- proved the sentence, and made it of no effect, so as it came to its first state againe. But if he could not obtaine a μὴ ὅσα, having before sworn that he would stād to the award of the Judges, their determination stood in full strenth and power, & he was constrained to pay a thousand drachmes (as (S)ulpian) which was the mulct appointed by the law: for the discharge whereof he put in good security. Ἀνταγχαίειν δίσχῳ, When any was absent from the Court, or heard not his name called by the Crier to answer thereunto, he was fined, as conscious of *Eremodicium*, and if within the space of two Moneths he did not renew the suit (which is ἀνταγχαίειν δίσχῳ) he was sure to pay the fine. Ἐνεστανήσανθαι, when any man will challenge out of goods forfeited, & publicly sold, somewhat as debt to him, or say that part belongs to him, the state would narrowly search into it, which thing they terme ἐπιστάσιμα. Πρὸς αὐτῷ, is a citing of one before the *Archon* in controversy about inheritance, or a Virgin left inheretrix. Now if the plaintiff did not warne the defendant ὁ ἐπιδιωκόμενος, the suit died, and such actions are called ἀπολειπόμενος δίκην. (τ)ὴ βέλωνται, is as letting a case fall, or dissolving it upon some witness, oath, confession extorted by torments, and the like. Ἐπισσι, is an appeal from one court to

Vlpian in
Dem. 334.

In Dem. p.
340.

Dem p. 623

the other, as from the Senate to the people, and from the people to the Senate againe, or from their Judicatories at home to some forrainers in another country. *Ἀντιπρόσωπον* when there is no more fine laid upon a man then what his adversary did *Ἐνυπόθετο*, write downe at the lower end of his inditement: of which custome somewhat hath before been spoken. *Βολίται* *Ἰσαν*, Against such as stole Oxe dung out of their neighbours lands; whence of those that are put in the court for triviall matters the proverb (u) *Βολίται δὴ λαιῶν*. *Ἰσέας* of impiety against their gods, as Aristotle for his hymn on *Hermias*, Tyrant of the *Acharnenses*, which he engraved on a statue at *Delphos*. For revealing mysteries, or imitating them as *Alcibiades*. Of which if a man were convicted he was put to death; as on the contrary the accuser if he got not the better, *Ἰπποδωρίας*, of being false to the state, the punishment was death, and after that, that they should be cast out of the Territories of *Athens* unburied. * *Ἀγρονομία*, If any owed to the Citty Treasury, and his name were registred, and before the discharge of the mony his name were blotted out, they sued him before the *Thesmotheta* *ἀγονομία*, but if his name were never entred, he vvas prosecuted by an *ἄνδρ. δειξίς*. *Μεταλλοργία* proper only to such as dealt in the Mines, like to the Stauneries in the County of *Cornwall* my Country, and *Devon-shire* her sister. (x) Lyable to this Court vvere they vvho should thrust any man from his vvork, vvho should dig vvithin another mās liberties, vvho should bring vveapons thither, I suppose to take avway Mineralls by violence, vvho should kindle any fire in the Mines &c. Who should offer to take avway the props that upheld the vveight of the incumbent earth, vvchich to doe vvas death, as (y) *Plutarch* tells us. There vvas likewise *ἐν γράμῳ μεταλλῶν* against the labourers in the Mines, vvho if they intded to begin a new vvork vvvere to acquaint the overseers appointed for that end by the people, that the foure and twentieth part of the new coine might come to the publike Treasury. Now if any presumed

u Aristoph:
Sch. p. 3. 18.
Laetius in
viro.

* Dem. cont.
Theocr. pag.
7. 13. n. 76.
77.

x Dem. con.
Pant. p.
367. n. 51. 52.

y In viris De-
cem. Rhct. p.
453.

med to work who had not made it known to the officers it was lawfull for any to accuse him ἀγορεύειν. Ἀγορεύειν δὲ About mony put out to the mony changers. (2) For ἀγορεύειν among the Atticks is the same that ἐκδίδωμι in the Lawyers of latter time, in *Jure Græco, Romi*. Sometimes indeed they used ἀγορεύειν for meanes, and sustenance (a) ἀποβολὴ εἰς τὸ ζῆλον. Καταδικάζω & καταδικάζωμεν © have this difference, that (b) καταδικάζω is the Judge that gives sentence, καταδικάζωμεν © is he that put in the controversy, to be the meanes that the sentence past against the defendant. (c) Ἀγορεύειν is when a man deeply indebted pretends that he is not able to discharge all and therefore desires the people that a part thereof might be remitted.

Argum.
Phorm. Orat.
P. 554.

a Sch. Eurip.
b Med. p. 368.
b Vlpian in
Med. p. 368.
c Idem in
Dem. p. 450.

LIB.





LIBER QUARTUS.

De Ritibus Nuptialibus, & Amatoriiis.

CAP. I.

De Venere, & Cupidine.



HE People of *Athens*, had their habitation too neare the Sea, to keep their affections farre from her that rose of the *Foame*. For that they were devoted to the service of *Venus*, the two Temples wherein she was courted, and the o-
ver favourable name of *ἑταίρα* will sufficiently testify. One of those Temples was for *Venus* *Ourania* (*a si diis placet*) a name better becoming one of the Muses, or the play with the ball, then her: and the other, for *Venus* *Παιδνμος*. Which two names put me in mind of an excellent saying in *Achilles Tatius* concerning *κάλλος ἑταίριον, & κάλλος πάνδημον*. Δύο γὰρ ἐστὶν τομίζον καὶ ἀνθρώποις καὶ ἀνὴρ καὶ τὸ πᾶσι θεαίνον, τὸ δὲ πάνδημον, αὐτὴ τῇ καλλοῖ αἱ χερσὶν διαί. Ἀλλὰ τὸ δὲ ἑταίριον, ἀεὶ ἔχεται τῇ διήσει καὶ ἀνδρῶν, καὶ ζῆτι ὁδοῖ ἑταίριον ταχὺ φέρει. Τὸ δὲ πάνδημον ἑρπύεται καὶ τῷ, καὶ ἐγχεροῖζι ἀπὸ τοῖς σούμασι. A saying good enough for a Christian, and a Bishop, such as *Suidas* reporteth him to have been. But, *a diverticulo*. The Sacrifices of the first Temple, were *Ἀγρότεγες*, with a little more state, and chastity then became her; but those

^a *Pausanias.*

^b *ἑταίριον*, a play so called.

those of the last, *παρὰ τὴν πόλιν*, as *ruff*, and as wicked as her
 self: For every farthing-strumpet, might by *Solon's* own
 appointment prostitute her body in the very Temple, as
 well as in the *Κερναῖον*, or the *Εὐαίον*, (those *Καπηλαῖον* *Ἀγο-* *c Pausanias,*
Ναία) or any other or the places abused to lust. Nay those
sinks ^{besides places for the purpose, they had garments al-}
 so for the purpose, and flowers on the Garments too, *Ἰσὶ Ἀν-* *d Cloaca.*
δνὰ, floridas vestes, apparell fit for such *florids* as wore them.
 The Rites of her service the *Athenians* are said to have re-
 ceived from the *Phenicians*, the *Phenicians* frō the *Cyprians*,
 the *Cyprians* from the *Affyrians*. *Fides penes Authorem* *(c) sit.* *c Cal. Rhod.*
 The fashion of her Picture they had from the *Cyprians*,
 (viz.) with a head, and all like a man as farre downe as the
 girdle, and all the rest like a woman (to shew the had a
 place in the *Disches* (f) too as well as in the *Sinks*, and pa- *f Inter Socra-*
 troniz'd lust to either of the Sexes,) Infomuch, that many *sicos notissima*
 have been scrupulous whether they should call her *Deum*, *fossa cinados*
 or *Deam*: for there is one that saies *Juven. Sat. 2.*

———— *Pollentemq; Deum venerem.* Which *Macrobius*
 himsef commends for the best, and therefore in *Virgill.*
Æn. 2. v. 632. reads

Discedo, & ducente Deo flammam inter & hostes

Expedior — and not *Dea*, and so *Aristophanes* calls her
Ἀποδιδύω, in the masculine gender. But, now this makes more
 worke, & therefore (to plaister two walls with one pot full
 of plaistering) they made it a custome, *si sacrificiū facere vi-*
ros cū veste muliebri, Mulieres cū virili. Quod eadē & Mas. & Philochorus,
Femina asstimator, for the men to Sacrifice to her in womens cited by *Macro-*
apparell & Women in mens. If it be so, you may say *Aphro-* *bium*
ditiū for *Hermaphroditus*, if you please. I read of no such
 thing concerning *Minerva*: only the (g) Poet. (because she *g Aristophanes*
 was such a *Virago*) honours the Man-hood of the Goddesse, *Αἰ. 5. sc. 1.*
 with an *δὲ*; as *Theocritus* (h) does *Hecate*, with a *δὲ* *scilicet* *h in capite*
 or; an appellative of the masculine gender: Nor is it enough, *scilicet* *scilicet*
 that the Mother is thus religiously woo'd, and adored: but
 the

the blind *putative* Bay will be crying for a Temple too. And if Her due be a *Gate*, certainly *He* cannot be less than a *Gate*, neither was it.

**Plato* upon *Diogenes* his *Academy* *Thyocritus* and *Amos* *Lazarus* to sacrifice to *Amor* or *Cupid* is common in *Apulium*. He thinks he might have been content to sit still in his *Mother's Temple* (where hee was lovely *Portraited* by *Zephyrus* and crown'd with flowers) and have soard* with his wings no higher. But the Temples of *Eros* and *Amoris* in the way to the *Academy*, and the famous title of *Whisper*, doe more then *whisper* what cause he had to be so proud, and how amorous this People has been.

CAP. II.

De Pederastia.

TO omit the *Τεισδα*, and the Abomination of the *Women* one vvvith another changing *τὴν φύσιν αὐτῆς*, *τὴν φύσιν*, the naturall use inea that which is against nature, give me leave to speak a litle of their *Παιδομαχία*, or *child-murther* and the *Ἀφροσύνη*, k. practised by the *Men* upon their owne Sexe. The first that ever taught

In ignem transferre mares.—

(if we may believe *Ovid*) was *Orpheus*, how good a Scholer of his the *Roman* was, *Lippie & Tonsuribus notum*. And for the *Greeks*, 'tis reported by *Herodotus*, that the *Perfians* deriv'd the infection from them, which I am not enough to believe, when I read those wordes of *Cornelius Nepos*, *Indis in Grecia ducitur adolescentulis, quam plurimos habere Amicos*, in one place, & those concerning *Alcibiades* in another *Invenite adolescentiâ amatus est à multis, more Græcorum*, not to tell you how he himselfe afterward was more then *Patien* in that double-Cappa-rongery as well as " *Pausanias* or *Socrates*, or any of his *Wag-tail* Sectaries. The *Cretians* (whatever *Strabo* commends of that government) if *Aristot*, say true, made a law for a toleration of it. The *Megarenses* had

* *Alatus*.

i Ep'ad Rom.c.
1.v.26.

k Ibid.v.27.

I Inisio lib. de
 Excell. Imp.
 m Æmil. Prob.
 * Plato in Symp.
 n Socratici
 nix xxi.
 o Athenæus.

had their *Kissing-matches*, when he that could kisse sweetest was led away in pompe *Corollis ornatus*, only thus much is said in commendation of the *Lacedæmonians*, & the *Athenians*, that they confined the Lust to the person of a slave. Nay ^{p L. 3. Var. Hist. c. 12.} *Ælian* (who makes bold to vary from other authors in severall relations) goes farther, and saies, Σπάρτατος ὁ ἴστος Ἀσπυγὸς ἐν ἡλῶν. but how true that is, I know not, I am sure their τὰ παλαιὰ and ἡ Παιδικὴ ὕμνος tell in plain song what they loved: though I confesse, I have found no such feats among them, as that of q *Achilles* in Murthering *Tróilus* for refusing to submit to his lust. One word more and I have done. He that was inspired with such a love as this, (as if they had used the trick of *Pyramus* r and *Thisbe*) among the *Lacedæmonians* had the name of ἀσπυγός, or ἡσπυγός, or rather ἡσπυγῆς as *Calimachus* hath it. r Inf. vices suctas captivus anhelitus oris,

ἡσπυγῆς δ' ἡσπυγῆς ὁ πρὸς Κύρην ἴστος.

By which word (saith the *Etymologicall Dictionary*) is denoted, ἡ δὲ τῷ ἡρώτι, (or rather ἡρώτι) ἡσπυγῆς. one inspired, shall I say, or *belov'd*, for so signifieth the word at *Sparta* (viz.) to love a boy so perdit as to blow in his lower end, (as we say) or spit in his mouth, or give him *Mansum ex ore*, take the Authors own words for't in the place above quoted. Ἄντι γὰρ ἡλῶν ὁ ἡσπυγὸς ἀσπυγὸς ἀπὸ τῆς. Λακωνικῆς γὰρ ἐστὶν ἡρώς, ἡσπυγὸς δὲ ἡλῶν, and so *Hesychius* saies of ἡσπυγῶν too. ἡσπυγὸς μὲν, ἡσπυγὸς μὲν, πρὸς μὲν. This was all (as he saies) or (as I say) it should have beene all: for a man may love his house well enough, though he doe not ride upon the ridge. However, I must confesse they had so much care still of the *Common-wealth*, notwithstanding their private pleasures, as not to give a voyce to one whom they knew to be guilty of so Much *Mollities*, as to scratch his head with one finger. Insomuch that if a man had sued for an Office, to give a testimony of his *virtue*, and Manlike disposition, he was faine to lift up his Armes, and shew his haire in his Arme-pits.

— Χρυσόπινος.

V

ἡσπυγῶν

Εἰς τὴν αὐτὴν ἡμεῖς ἔρχομεν. *Sicet Aristophanes*
 And good reason for this practice, for

Dura per brachia sua

Promittunt atrocem animum *Sicet Persius*

(f) *Apud Aristoph.* And therefore the Woman (f) that desired to be taken for
 a Man, thought this the best Argument, she could use

Πρὸς τὴν αὐτὴν ἡμεῖς ἔρχομεν.

Whereas on the contrary, those that had the fore-head to
 seem, as they were, effeminate, used the same tricks, which the
 Romans are said to have used (for which service they had their
stipendium, or *alipularius*) to pull away their haire, and be as
 smooth as they could.

But I have said too much of so odious a Love, as should not
 indeed be named among us. I will now proceed to speak of
 a chaster Venus (notwithstanding that Menelaus in (a) *Achilles*
 preferred the former) *Qua primis verum exardet sexus*
una diversitatem generato amore sociatus, as (u) *Apuleius* said in
 his Prayer.

CAP. III.

De Amore Mulierum.

When they first lifted themselves into the service (for
Militat omnis amans, and Cupid is painted like a
 Souldier), some of them made it such a solemn business, as
 to be formerly initiated, like so many Priests.

As ὁ ἡμεῖς Ἀπόλλων ἡμεῖς ἔρχομεν. *Sicet Alcibiades* to
 his mistress, alluding (it may be) to such Books as the old
 fellow brought forth to *Apuleius*, *Licetis ignobilium gra-*
notator

Well it seemes Women had her own too, as well as Ceres
 for her Priests, though they were not under an enjoyned si-
 lence, as the others were: yet the greatest part of their tattling
 was under the Rose.

Conscius

* *Achill. lib. 2.*

* *Eustath. l. 5.*

γ *Loco ante lau-*
dato.

u *Hierogly-*
pbicis.

Conscius omnis abest Natus significat loquuntur. And there- (a) Ovid Met.
fore Cupid had not the name of a *Whisperer* ἡσυχός for no- lib. 4. fab. 4.
thing seeing speaking through the teeth, and *whispering* thro-
row the walls (like *Pyramus* and *Thisbe*) was so commonly
used by his followers. Such as that *ῥωϊσπος* *ῥωϊ* in *Euripides*, (b) Ovid Met.
fuccratilla vocula. *Feminine fabulare fuccrosilla vocula*, *saies* lib. 4. fab. 4.
one. *μεγαλύνει τὸ ἄνθρωπον ῥωϊσπος* ὅτι τὸ ῥωϊσπος, ὁ *saies* another, (c) Titinnus.
of *Ismene*. And not only their words, but every thing they did, (d) Eustath.
was by stealth, for what are all their pleasures but *furtive*?
What is *Cupid* (e) but a *Thief*. No wonder then if lovers
used to worship the Moon: and the Night be the blind
boyes holy-day. (f) *ἡσυχία* ὁ δὲ *Nox*, *saies* one (like that of
the Scholiast upon *Theocritus* *ἡ δὲ ῥωϊσπος ὁ ῥωϊσπος* *Cryne*, ὁ
ῥωϊσπος) for the greatest part of their employments were not
able to looke upon the Sunne. Yet *Pindar* (as I take it) *saies*
the custome was, for the man to worship the Sunne, and the
Woman the Moon. It may be the Man's ayme (g) was to
have the Sun's help in bringing Adulteries, and the Womans
the Moons, in bringing her (h) children to light.

Besides these, *Ὀδὸς ἡ Πάν ἱερῶν* (i) *Pan* had his worship
too. But for any thing I can perceive (though some of them
it may be, were of *Theocritus* his mind,

—Ὅ δὲ *Ὀδὸς* ἡ δὲ *ῥωϊσπος*) whatsoever they pretended to
the Band of Religion, they tooke the liberty and loosnesse in
such businesses to *swear* and *for swear*, as fast as they listed,
whiles *Jupiter* stood by and laught — *Perjuria ridet amantium*.
inso much that *Ἀποστή* *ἔρη*, a Love oath, became but a
proverb at last, as being accounted in *ἡμολογία*, not deser-
ving punishment, if it were taken: nay if *Plato* (in *Epheso*)
say truth, *Ἐν τοῖς ἱερῶν δὲ οὐκ ἔστιν Ἀποστή*, ὁ δὲ *ἱερῶν* *ῥωϊσπος*
ἡ δὲ *ῥωϊσπος*, the Gods gave them leave: as having
done *hoc eadem* *Juremurs*, the same themselves once: and none can
play the (k) *kyave* better then an *Abbot* that hath been a *Munk*.

(e) *Theocritus*
saies he stole
honicombs.
Id. 20.

(f) *Eurip.*

(g) *Venerem* *in*
Marie depre-
bendit. *Ovid*

(h) *Luna par-*
turicibus a-
dest. (i) *Longus*
in Pastoral, l. 2.

(k) French
proverb.

CAP. IV.

De Amoris Indiciis.

NOW to know whether such an one were in Love or not, (though they say *Love and the Cough can never be hid*) at the keeping of a feast they took special notice of the *untying* of this Garland (as we use to do of the Garter) making it a forerunner of that of the *Zona*. But I take to much upon me to determine so soone of the reason, for though it may be said it had been a riddle a thousand yeares before his time, and propounded at their merry meetings, *ἄνθρωπος ὁ ἀνὴρ ὁ ἀνὴρ ὁ ἀνὴρ*, yet *ἄνθρωπος*, and he himselfe hath served up no lesse then eight other reasons: but I know never a one better then another to give you. Another signe that they were in Love, was the *whistling* of the Eare, whence that of *Sappho* *βοῦβιν ἠὲ φωνῆς*, and *Casullus*,
 ----- *Somnis suopte* *ἠὲ φωνῆς*

Tintinnant aures. ——— To know whether the party lov'd did love againe, they took a leave (whether of *People*, or what it was I know not) they called in *Children* (and putting it on the forefinger and the thumber of the left hand) and our Children use to doe with us) struck it with the right. If it gave a crack they rejoiced, if not they gave a sigh: our alad *Thaurism* 1493. So at their Beasts they had a stile (or fasten a long stick in the ground, with another upon it in the fashion of the crosse beame of a Ballance) with a paire of Scales hanging to it. Under the scales stood a couple of Bowles filled with water, and under the water a statue of Brasse, gilded and called by the name of *Mary* (n once the name of a Servant.) Now the manner was for such as were in Love (with the same Woman as I think) and would willingly know their fortune who should carry it, to take each his

1 Lib. 15.
Deipnos.

in Aristoph.
Schol in Pace.

n: Id, in Avi-
-ton.

CAP. V.

De Philis & instantamentis amatorum.

BUT what if shee could not be wonne over by faire means? was there then never an arrow left in the Quiver to wound her with? or a juggling trick to bewitch her? Yes, but first they must get something or other of her's into their possession, and worke upon that, according to the nurses advise to *Phædra* in wooing of *Hippolytus*,

Euripides Hipp.
v. 512.

And if they could come to the sight of her, your *illius oculi* (in *Apuleius*) there's nothing like is for a fascination: *ipsum uirum sua sacra uisum uolens*, he threw a *steep* eye at her (saith * *Heliodorus*) The proverb, that *Love comes in at the Window and goes out at the Door*, may not absurdly be understood of the eyes, which *Maximus Tyrius* calls *doores & iuxæ*,

* Lib. 4.

the *Doores of the Soul* which seem to be the way & the passage by which the two loves goe in & out. *ipsum uirum sua sacra uisum uolens*, saith *Musæus*: or if you will, the eyes of either party are a Torchlighted by the others, to kindle the fire in the heart. *Quidam uirum sua sacra uisum uolens*, saith * *Eustathius*, and so † *Lucian* make the sight the first step * in *Cupid's ladder of love*. To trie therefore what this *Card* could doe, they would goe to the house where she liv'd, and the fashion being for the Daughter *divoxen* to sit drink to the stranger: (as *Sophocles* commanded his Daughter to doe to *Ismenias*) after the old folke had drunke, when it came to their Mistresses to drink to them, they observed at what part of the cup she dranke, to be sure to drinke at the same, according to that of the

* Lib. 3.

† in *Epist.*

* *Oculi sunt in amore duces.*

* Poet

* *Ovid de Arte*
Am. lib. 1.

Fac primus rapias illius tacta labellis
Pecula; quâq; bibis, pape Puella, bibe.

Forfooth

forsooth they thought thus to have a kisse mediāt at the se-
cond hand wasted over in the cup *ἡ δὲ φιάλη, Aristam-*
us calls it, not to kisse the cup, but to cup the kisse.

Nam transmissa tuis ad me fert suavia labris
Ille Calix.

Saith Scaliger translating that verse

Ποσειδών δὲ ἡμῶν γυναικὶ δὲ τῷ φιάλῃ. Such a kisse
they used to call *ἀποσπαστικὴ φιάλη, (missivum osculum, or*
a Kisse conveyed in a cup like words in a Letter) as Both *A-*
chilles and *Eustathius* doe. And by this time they have seen
whether they can doe any thing or nothing by the eye. Next
they will trie what they can doe with the Tongue, by in-
chanting songs and tales: or by the Hand with gifts and
Philotes. in *ἡ δὲ γυνὴ φιάλην τῷ ἰσχυρῷ, ἢ ὕψος, λαίης*
Xanthopus. *ἡ γὰρ* more especially is the name of a Bird,
(whether it be *serpentina* or *regalis*, or *passerculus*: the last is
most likely because of its falacity) whose tongue they made
use of to such purposes, putting it under the knap of her ring
with the paring of her nailes.

And we can thank no body but *Juno* for such a naughty
Bird, for having been formerly a Woman, and the Daugh-
ter of *Pan* and *Pitho* (of *Eccho* saies *Callimachus*) because she
bewitched *Jupiter* to the loving of *Io*, *Juno* turned her into a
Bird of the same name, and of a making very suitable to her
former condition, and the uses for which she serves. For
(according to the Scholiast upon *Eucrophon*) it is a Bird with a
long neck and tongue, continually wagging both the head
and the tail and punished she is enough for her roguery,
for (besides that way I told you of before) sometimes they
ty'd her *ἑνὶ δὲ τροχῷ* to a wheele (as I thinke) and chan-
ted a charme as they whirled it round, sometimes (at least
the ancients) to a *τροχῷ* of wax, causing both together to
consume in the fire. But what will you say, if all this while
it be nothing but an instrument pleasantly tun'd and
playd? as some say it is, and that it is therefore commonly
used

* Nem. Ol. 4.
vid. Theoc.
Pharmacentr.
& Aristophan.
Lusiſtrate
prope ſinem.

* not σε-
νίς
* Πελίτον
πυλ.

used for any pleasant thing, or inticement * *ὄψις λαιμῶν τῶν*
ſaies * Pindar, or any other Magicall Love toy, ſuch as Un-
gues muſcles, wreathed fillets, hayre, and bands of twiſted
wool, and divers other gambolls of the ſame branne accord-
ing to, that which I have ſeen of *Lalium* an ancient Poet.

Trochiſcili, Ungues, tania
Aurea, Ilices bitortila,

With no ſtronger chaines then thoſe of *twiſted wool* (* *μακ-
τὴν ἄντην* * *Plutarch* calls it) is *Saturnus* reported to have beene
bound by *Jupiter* when he ſung him downe. I can rather
believe that all the Gods had *lanceas pedes* woollen ſets, as the
proverb ſaies they had, then that any of them ſhould have
Lanceas pedicæ, woollen ſetters. And yet that dull and lazie
old dotard, could be content to lye faſt in thoſe bands all the
year long, 'till the Moneth *December*, when he had his liber-
ty, becauſe of the *Saturnalia* which *Papinius* therefore calls
Saturni compedem exolutum: I reſerre you for the reaſon to
Macrobius Saturn. lib. 1. c. 8. Though I beleive they intended
no other then a Magicall tye, upon the affection of the par-
ty. Yet they ſeem to have made uſe of *wool*, rather then a-
ny other thing, becauſe it was ſo much in faſhion in ſuch
kind of matters; for firſt, the girdle the woman uſed to
wear, was made of *wool*, twiſted and tyed with an *Heren-
les* or a *True-lovers* knot, not to be untied but in the *Genital-
bed*. Then the doores of the Bride-houſe, and the poſts of
the doores, were bound about with woollen filletings, and
the Wife was to ſit upon a ſleece for a Cuſhion. Yet how
they uſed this *τλίστῃς ἑρίος* I cannot tell, whether they put it
about the cup wherein the potion was given, according to
that.

* Theocrit.
Pharmacem

* *Στέφανος καὶ καλῶς ποιεῖναι διὰ αὐτῶν.*

Or about the Bay which they burnt, or in ſome other way.
but thus much I have obſerved of their ordinary practiſes
in ſuch Rogueries (too common with the woman in theſe
times) that what ever was done to the things which they
uſed

used they imprecated the same, or the like, to the parties
whom they imagined the things to represent. Thus *Al-* ^{a Ovid. Met.}
ban burnt *Phlegon* out in the brand. Thus *Juno* tyed up ^{lib. 3. fab. 4.}
Alcmena's womb *Dipus* inter sepecting *sanctis*. I know not ^{b Ovid. Met.}
how *Thus* *Simerba* (to come nearer home) angry with *Del-* ^{lib. 9. fab. 5.}
phus for want of his Love would have scattered his bones in ^{c Theocrit.}
the meale, burnt his flesh in the Bay, melted him away in ^{Pharmac.}
the waxe, or have had him tumble to her doore in the Bra-
zen Bowle, and have killed him with kindness. Every one
of which practises was attended with prayers to *Athena* and
the *Muses* for successe, as things that were fit to be done
neither by day, nor above ground. Infinite more were the tricks
they used to make a man to love them, such as *Philistrus* ^{d Lib. 3. E. 68}
speaks of in his *Epistles*, *το ξουλον* & *το μεν*, & *το ταχιστον*,
& *το μακροχρονον*, & *αλ' ηρωας νικει*, & *εσται* & *αετι*, & *αετι*, & *αετι*,
& *αετι*, & *αετι*. The *εσται* may be thought to be *Citrassa*.
It is *ταχιστον*, otherwise *ταχιστον*, or *ταχιστινιστον*, *Multicia* or
Bombycia, a kind of *diaparis* *εστωα*, or a garment that hid the ^{e Pollux.}
body so that it might be seen, *lucet sic per Bombycina corpus*,
saies *Martial* such Women used it
Qua tenuis indant in cyclade quarum
Delicias, & Panniculus bombycinus uris.
It had the name *ταχιστον* *ταχιστον* & *εσται*, *εσται* *Pol-*
lax, *εσται* *εσται*, are like to be *εσται* *Lacerta*, such as *thee*
in *Theocritus* would have used in a potion, but I had rather
like them for the *εσται* worn about the wrists *ταχιστον*:
and the golden fetters I suppose to be stronger then wool-
len. But besides all these there was *αυτοβολον*, seats to be done
by the throwing of an Apple. *Cydonium malum* I meane, re-
ported to grow in the Garden of *Venus*, and us'd at wed-
dings (as shall be shewne hereafter.) Thus when *Cydippe* was
sitting in the Temple of *Diana*, *Acetes* threw in his Apple *Arifan*, ^{lib.}
with this Inscription *Μα τω* *Αετιω* *Ακρην* *γαιμω*, or if you ^{1. Ep. 10.}
had rather have the Latine

Juno tibi sane per mystica sacra Diana,

Me tibi venturam comitem sponsamq. futuram.

* Ovid Met:
L. 10 fab. 11.

h Aristan lib:
1 op. 25
l Achil. Tas. l. 5.
Thessala ven-
dit Philtira.
Juvenal.

m Corgias a-
pud Tas: l. 4
u Suetonius.

* Ovid. Met. l:
10. fab. 9.

And so made her think she took, when she did but read the oath. And thus * Hippomanes threw Back Atalanta, by throwing of his Apples. Nay, if they bit off a peece, and threw it; it was enough. which made (k) Phileus, being jealous of her sister Thelxinoe complaine of Pamphilus his throwing a peece of Apple in her lap. The (l) Women of Thessalie are especially noted for cunning Woemen at this worke, being able (as he saies) ναυδὶς ὕπνος, ὡς καὶ αὐτὴς ἐτίμων, ὅτι τὸν αἰθροῦσιν ἀπο-
κλίνουσαν, &c. And so are the Women of Egypt (I think the sexe hath still had the Monopolie of Magick (however the Egyptian (m) Souldier came to mistake in the Dosis, when he gave Lucippe the Potion. For instead of putting her into a fit of love, he put her cleane out of her wits, as Cesonia did her Husband Galigula with an Hippomanes. Those φίλτρα, or Love-potions, were commonly made of the juyce of such herbes, as disposed the body to Venerie, such as the παυλίσ (rendered Passinaca) call'd by way of excellency πείλα. ἔσθ, ὅτι δεσποτὸν οἷς τὸ καλ' Ἀγγελίδου, saies Eusebium. Plutarch (if I mistake not) in his γαμὲς περὶ φιλοφρονίας, expresses his dislike of these courses. But what? was there never a way to unwitch the party againe? (for I have heard of some that can do this, who cannot do the tother) yes, either by taking counter-physick, (as Leucippe did:) or by washing it away in the River Selinus, as (Pausanias saies) they used to do in Achaia: or else by Sacrifices or charmes, according as they imagined the cause. Whence those words of the Nurse to Myrrha incited by the Furies, and not by Cupid, to the wanton love of her own Father.

*Sen Furo est, habeo quod Carmine sanct, & turbis:
Sive aliquis nocuit, Magico Instrabere risu:
Ira Deum sive est, sacra placabimus iram.*

CAP. VI.

De Usitato more significandi amorem.

IF the Love came of its own accord, and were kindled with a naturall heat (as indeed the soule is naturally inclined * *ἡ ἀγάπη αὐτὴν ἑαυτῇ, καὶ ἑαυτῇ ἑαυτῇ, καὶ μὴ ὑποκρίνεται, ὅτι καὶ φιλάει* to the love of another) you will not think what a tender care those Græcian Women had of their Sweet-hearts. In so much, that if you call to minde some of their choysfest expressions thereof (especially that of *Ariadne* to *Theſeus*) you cannot but be of * *Plutarchs* mind, in approving the definition given by some of the old Philosophers, who said that it is, *ἡ ἀγάπη ὡς ἐπὶ τῶν ἀνδρῶν καὶ τῶν γυναικῶν*. Not to tell you that sometimes they sent a wooing to the men, pray take but a tast of their customes in this particular of expressing their love. To trimme up their bodies as they did their owne ^a with flowers (like a *May-maid*) or hang up Garlands at their doores (or τὰ ἑσώτια the parts of the house ^a *Eustath. Iſm.* exposed to sight when the doores were open, *ἡ δὲ ἀγάπη ὡς ἐπὶ καὶ τῶν παίδων* saies *Hesychius*) was an ordinary careſse, though indeed (as ^b *Athenaus* saies) they intend it chiefly to the honour of *Ερως*. Τὸ γὰρ ἡ ἀγάπη ὡς ἐπὶ τῶν ἀνδρῶν καὶ τῶν γυναικῶν, τὸ γὰρ ὅτι τὴν εἰκόνα τοῦ ἑρῶος ἐκράνουν, as making the body of a sweet-heart the Image, and his house, the Temple of Love. The tokens they usually sent were Garlands and Roses, τὰ ἑσώτια καὶ τὰ ῥόδα πέταλα (saies *Petala* to *Simæon* in *Alciphron*) and (it may be) sometimes bitten pieces of Apples *μήλα ἀποδεδυγμένα* (as *Lucian* calls them) tokens very well agreeing with those expressions in fashion among the Romans when they sate at table, viz: leaving drink in the cup, and giving morsells of meat, such as ^c *Martiall* would have *Pontia* send him, rather then a whole legge, or the like, or such as ^d *Ovid* speaks of,

Si tibi forte dabit, quos prægnstaveris ipse,

X 2

Rejice

^d *Amor. l. i. El. 4.*

^c *L. 6. Ep. 7.*

^b *L. 15.*

^{*} *In vita Theſ.*

^{*} *Plut. in Solon.*

Rejice libatos illius ore cibos.

(e) De vita
Cleric. ad
Nepotian.

But I must tell you S. Hieroms (e) censure, *de gustatis cibos blandosq. ac dulces literulas sanctus amor non habet, it ought not to be so amongst you.* Symmachus upon those words of the birds in Aristophanes, — *ἐ τοῖσιν ἑαῖσι συνέσμεν*, saies they were wont to gratify one another with Birds, (such as doves, and the oīn, and the like. But these expressions I weigh but little, when I observe that scarce a Wall or a Tree, where ever it were (ἐπεὶ πύχα saith the Scholiast) was passed by without writing thereon the name of the party, in this forme ὁ δῶνα καλῶς, or κῆνος καλῶς, for the word κῆνος among the Grecians signified *amatum*. a *Womans* word, like τῆνος in Theocritus,

f Diog. Laer.
in Diadeco.

ἰνυγὲ ἄλκας τοῦ τῆνον ἑμὲν ποτὶ δῶνα τὸν αὐτῶς.

Instead Whereof (say some) you shall read κῆμος in the *Comedian* in *Vespis*. but I see no such need of a correction, for he speaks of the Lawyer that was so much in love with the employments of the Court, that the κῆμος (the cover of the pot for the *calculi*) or one such thing or other ranne still in his mind, and therefore (saies he)

— *ἄν' ἰδὼν γὰρ σκαρὰ χαυμύλλον*

τὸν πυλῆ ἀμῶς ἐν δῶνα δῆμον καλῶν,

ἴδ' ἐν περὶ χαυμύλλης Κημὸς Καλῶς.

In like manner the men dealt with the names of their *Mistresses*. which they wrote sometimes upon the very leavs of the trees, according to that of *Callimachus*,

Ἀλλ' ἐν δὲ φύλλοις κακομήναι τὰσπέρησι

Γεγυμῶτα, Κυδίππην ὡς ἐρίωσι Καλλῶ.

Let on the leaves so many letters lye,

As my *Cydippe Faire* may signifie.

Which puts me in mind of what *Lucian* in his *Ἐρωτικῶς* saies of one that was ready to dye with the love of *Cnidia Venu*.

Τοῦτο αἶμα ἐχέμεν, ἐπεὶ καὶ ἐν τῷ δέντρῳ φαιδὸς ἀρρεβέντων καλῶν ἐκείνων, not a Wall now but what was engraven with: nor a barke of a tree but what proclaimed VENUS FAIRE. How glad

a Vid. p. 118.

glad would they have been, if they could have written them upon paper, and have worne them in their hats as we doe. but no wonder they did as they did, having a copy written to them by Nature, (for

—— Inscripti nomina rerum.

Nascuntur flores——) and an example given them by *Apollo* himselfe, who when he turn'd *Hycinthus* into a flower of the same name to keep his memory alive when he was dead; not contented with that

Ipse suos gemitus foliis inscribit, & Ai, Ai,

Floshabet inscriptum——

Lib. Ovid. Met.

10. Fab. 5.

Thus was the memory of *Ajax* preserved, and one hialfe of his name, as the same Author has it.

Littera communis medii puerorum viroq;

Inscripta est foliis: hac nominis, illa querela.

L. 13. F. 1.

But the vehement love of *Moschus* to *Bion* his deceased friend thought those lamenting interjections too little, unlesse there were written a *Καῖνος καλός* besides upon the same Flower.

Νῦν ὅταν δὲ λάλη τὰ σὰ χαίματα, καὶ ἄλλος Ἀῖ Ἀῖ.

Λάμβανε σὺς πταλοῖσι καλὸς τίθηκα μαλὶκτὸς.

Καλός for him, and *Καλή* for Her was sure to be written, for never seem'd *Mistresse* *foule*, nor *Prison faire*. But for her part if she were *Κυανόφρου*, or had black eye-brows, she was counted faire indeed, according to that of *Gregori Nyssen*, καὶ ὁρμυ *Theocris*. μίλασαν ὀφθαλμοῖσιν τῷ ὄμματι, inso much that *Jnl. Pollux* saies, they had a trick μαλάνην τὰς ὀφθ. to black them: or if she were somewhat bigge of stature; and therefore *Aristotle* in his *Rhetorick*, puts τὸ μέγεθος, as part of the Ἀρετὴ τῷ σώματι, as he doth σοφροσύνη καὶ φιλοργία, for the most commendable virtues of her mind. What the Women of other times esteemed to be the τὸ καλόν of a man I know not. It seems in *Aristotle's* time, it was counted most commendable τὸ πρὸς τὴν πάλιν χρῆσιν ἔχειν τὸ σῶμα τὴν τι πρὸς ὀρμὴν καὶ πρὸς βίαν ἵδεν ὅσα ἴδεν πρὸς ἀπόλαυσιν. But I haue talkt too long;

Seneca Ep.
115.

* Tacit.

long of Love, or of Robin-hood, that never *shot in his bow*. I feare the Reader will blame me, for casting away so much oyle and labour upon such a subject, and (it may be) give his censure that *Oratio est vultus animi*. But those that know me will mistrust his Physiognomy, for defining the temper of my mind by my look in a paper. However now I am in, I will not stick but *propere sequi quæ piget inchoare*, * and proceed to the Nuptials themselves.

CAP. VII:

De Nuptiis.

THE parties being both agreed, unlesse the Wench were as yet *Acerba* (as Varro calls her) or *επιμαλκτα* *επιμαλκτου*, but a sower grape (as Eustathius) and not yet ripe (*Matura viro* in the words of Virgil.) they were thus betrothed and yoked together. The man did in the the presence of witnesses, *promise himselfe* after the manner of the Latine forme, *se sponsam post concubitum invitam non deser- turum*, and so gave her one *μυστηριον* or other in earnest: but the Woman she was *desponsata*, *promised* or bestowed upon him by the Parent or the Guardian; as if the promises of a woman were false enough to make the saying among the French to be true.

*Qui femme croit & asne mesne,
Son corps ne sera ia sans peine.*

And yet (it seemes) though they feared she might breake a *promise*, they thought an oath to be strong enough to bold her. For sometimes at the consummation of the businesse, they went both into the Temple, and there ingaged themselves mutually by oath, as it is probable by the practice of *Clinophon* and *Lencippe*, in the Temple of *Isis*, where the man swore *ἀγαπᾶσθαι ἂν δόλωρ*, and the Woman, *ἀνδρα πορνικῶς, ἂν ἀδελφῶν ἀνθρώπων δακτύλου*. I doe not remember that the *Athe-*

Achil. Tat.
l. 5.

nians

nians had that good-fellows-trick of the *Galatians*, to make a poculum conjugii as well as *Charistati*, & to pledge their troth in a cup, a trick by which ^a *Camilla* is reported to have poison'd ^a *Alex. ab Alex. l. 2. c. 5.* *Synorix*, (whom she pretended to marry) for kissing her Husband. Or that they used the custome of the *Macedonians* of cutting a Loafe in two between them with a sword, related by ^b *Q. Curtius*. Surely it had been a true *Roman* confarreation, if they had. The rites usually observed at a wedding are said ^c to have been invented by *Erato*. They were partly these. The Daughter being betrothed, was led by her Parents into the Temple of *Minerva*, as who would say to take her leave of the ^d *Virgin*. Besides this, before she can cease to be of the herd of the *αἴγυς* * *κῆρυς*, take heed, *Great Diana* will be clean out of patience, if she have not a draught of the blood of a Heifer calfe never yet married in the yoke, (and so the fitter for the *maid* that gives, and the *maid* that takes (and a crop of her haire besides, according to that of *Euripides*. ^d *μαρτίον* *Minerva* so cal- led. ^e *Eurip.*

(c) Μόσχοιτε από γάμων. αἱ θιὰ πσιῶν χριῶν
Ἀρτέμιδι.

And therefore *Clytemnestra* (speaking of her daughter, whom they pretended to marry to *Achilles*) demands of her Husband.

(f) $\Pi\rho\sigma\tau\acute{\omega}\lambda\epsilon\alpha\delta\iota'$ ἡδὴ παιδὸς ἑταρᾶς ἀπὸ;

Whether he had seen the sacrifice perform'd? But alas poor *Iphigenia* she was not so much to do as to be a Sacrifice to *Diana* the Goddess of *Antia*, and be made a calfe her selfe: When as our Woman, it will serve her turne to *καρπομένη* to *Diana* the goddess of *Virginity*; that is, give her in a basket for a present to stop her mouth, some curious needle-worke or other, with a prayer besides to this purpose (g) *Ἄραται μὲν νομίμως*—that she would not take it amisse if she married. But now I must tell you, that besides those rites of the *καρπομένη*, there were others as solemne as they to be observed too, if ever they thought to obtaine the good will of the goddess. The manner

2 Alex. ab Alex. l. 2. c. 5.

b L.8.

c Cal. Rhod. l. 7:
6:4.

d. sup. di. G.
Minerva so cal.
led.

* Eurip.

e Eurip. in
Iphigen. Aul.
vers 111. 12.

f. *ibid.* v: 711.

g Theocr. Id
27.

manner of them, and the occasion, you have related by *Suidas* thus. It happened upon a time that a certaine Beare growing tame, came and liv'd in the *Συμ* of the *Phlavidæ*: insomuch that at length a little girle durst goe so farre, and so neere, as to play with it, but the Beare quickly grew to be in earnest, and drew her blood for the *stake*: whereupon one of her brothers shot the Beare and killed it. Presently after this there happened a very great Pestilence in the City: and the Oracle being sought unto, answer was returned, that if they meant to remove it, they must make a decree, that every girle in the City of *Athens*, some time or other between the yeares of Five and Tenne of her age, clad in a *κροκωτὶς* or a Saffron colour garment, doe offer and devote her selfe to *Diana*, to make amends for the Beare, and therefore a girle thus consecrated, was her selfe called *ἀρκυρ* the Beare, and the action *ἀρκηρία* and *ἀρκισμὸς* to play the Beare, (which me thinks was very unfitting for a Maid) and sometimes *δακτυλίσμῳ*, because commonly they deferred it till the last yeare, as she did in *Lemnistræ*.

* *Harpocr*^a

a *Aristo*, b.

Εἴτ' ἀλκυὶς ἢ δακτύλις

Ὅσῃ τ' ἀρκυρίτις

Καταχύτη κροκωτὸν ἐν Βραυρωνίῳ.

a *Athen* l. 6.

^a *Εν Βραυρωνίῳ*, she saies, because it was to be done in the feast of *Brauronia* kept in the Month of *Munichion* to the honour of the same *Diana*, who is reported to have been delighted very much with *Brauron* a Village of *Attica*, where *Pausanias* (in *Atticis*) saies, that Image of hers, which *Iphigenia* brought from the *Tauri*, was continually kept, till *Xerxes* took it away, insomuch that she came to be called by the name of *Diana* ^b *Brauronia*. And yet after all this, for ought that I can see, she need not have been so scrupulous of displeasing I know not whom, if she had *Cicrops* his own Law for a warrant, who first instituted the contract of Matrimony, and was therefore call'd by the name of *Ἄρκυς*, saith ^c *Enstathius*: or else, (according to the Scholiast upon ^d *Aristophanes*)

b *Pausan*, in *Arcaid*.

c *Ad Odiss*, Σ.
d In *Plut*, A. 8.
3. Sc. 3.

Ἰσθάνης δ) ὡς αὖτε διὰ τὴν τῶν δύο φύσεως τῶν πατρὸς, καὶ μητρὸς, because he had in a manner *invented* the two natures of a Father and Mother (as to *knowledge*, and in the way of a *certain* couple) or rather (if you will), the natures of a Father and a *Sonne*; for before, neither the Father could be knowne by the *Sonne*, nor the *Sonne* by the Father. But some againe say, he had this name, because of his having the bodies of two distinct natures: in the upper part of a man and in the lower, of a Dragon, as he saies (in *Vissio*)

Ὡς καὶ ἐν τῇ πρώτῃ ἀρχῇ τὰ ἀνδρὸς ποδῶν δρεκόντων εἶναι.

And others, because of the many excellent Lawes, which he made. Whereby he is reported so to have tam'd and civiliz'd the brutish conditions of the ancient People of *Athens*, that he seem'd to have *new-moulded* them, and made them of *another nature*: in the sense, that the stones have been said to be turn'd into men, and the Trees into Lovers of Musicke: of all the reasons that are given, I like that best, which likes *Rhodiginus*: who saies he was call'd by this name, because the children did now appeare to be διδυμοί, *come of two*; whereas before (for ought any one could prove) they might be but μονοφυεῖς, the Sons of a *Mother* only: nay hardly that, at such time as the fashion was to be expos'd, or put out to nursing to Beares & Wolves and the like. But enough of this, for I have more work for the Woman yet. She must Sacrifice to *Venus* and the *Graces* for the *past*, and in speciall manner to *Junio* γένεσις, either as a *Pronuba* for the *present*, or as a *Lucina*, or a *Mater-familias* (as he in *Plantus* calls her) for the *future*. An ordinary thing it was among the Heathen to change their Gods, when they chang'd their condition; and I should be glad if we *Christians* could answer, *not guilty*, in this particular, being every one of us too too ready. ὡς τὸν Ἀριστοτέλην &c. as *Aristotle* saies in his *Ethicks* to have a new *Summum bonum* every day at the least. The Sacrifices performed to *Junio* went under the severall names of περὶ γάμους, περὶ γένεσις, and περὶ τέλει, ἡ γένεσις, and γαμήλιαι δρχαί, indeed the two

Lib. c. 15.

a In Amphitr.
Act. 2. Scen. 2.

b L. 1. c. 4.

first are sometimes the same that *ἑσθία*, the gifts sent before the wedding and the word *ὑστερία*, is used also sometimes in relation to others, as well as to *Juno*, as it is to *Diana* in that verse of *Enripides* already cited. And therefore in another place of the same Tragedy, you have the Greek Souldiers at *Aulu*, when they saw *Iphigenia* brought thither in a Nuptiall pompe, thus speaking.

*V.433.

Ἀρτέμιδι ὑστερίῃσι τιμῇσι
 Ἀλκίδος ἀνείων τίς τις ἀξέτου μήτι;

d Jul Pol. l. 3.
 c. 3.

And so sometimes to the *Parca*, whom they had reason to remember, if they meant to be *spard*, or to *spinne* out their lives to the longest. But yet *Juno* (I think) was in a great deale more request among lovers then any of the rest, because they had her name so oft in their mouthes. For among the *Latins*, when they would expresse themselves in the most affectionate manner that might be, they used to call one another by the name of *Jupiter* and *Juno*, as the old dotard does his *Casina* in the Poet * by the name of *Juno*:

*Plaut. in
 Casina Act.
 1. Sc. 3.

Eia mea Juno, non decet te esse tam tristem tuo Jovi.

Adde hereunto the title of *Ἡὴς τελαῖα* (as there is also *ἑστία τελαῖα*) under which she was worshipped, which (together with the word *ὑστερία*) must be so said either from *τέλα* (anciently put for *γάμος* (as *τελεῖν* was for *γαμῆαι*) from whence comes *τέλεος* both the Sacrifice and the day or from *ὑστερία* to initiate; or from *τέλεος* *adultus*, as if only such as were of age, (& *ἐπὶ τελαῖα*)* might be suffered to have the happiness to marry. Now *Juno adulta* and *Jupiter adultus*, were the more religiously worshipped at such a time as *ὑστερία* *ἡμεῖς* *ἢ γάμος* (saies *Suidas*) as being esteemed in a manner the *Prytanes*, and overseers of the wedding. Her'es a great deale of cry about *Sacrifices*, but you'll say the *Wool* is to come: only some *ὑστερία* there must be, least any Roman should grudge the Woman the name of a *Sponsa*. Now because (it may be) I set you a longing upon the mention of *Gifts*, I will speak a word or two more of *them*. The gift called

*Aristotle.

called by *Demosthenes* *Γαυμία*, was that which they sent to the *ἐπαίτας* for the making of a feast, when they were to be admitted into the Tribe of their Husbands. The gift of either party to the other at the time of the Nuptials, they called *ἰδνα*, (as they did also those which they gave when they went a wooing) But the *ἰδνα* *χρῆμα* was a garment bestowed upon the husband by the Wife, (giving of apparel was very usuall once, both with the *Jew* & the *Gentile*.) And you may not wonder at her for liberality, if she gave **Genes. 24.* a cake to him that had a Pasty in the Oven, for if she brought her *ἰδνα*, she had her *ἐπιφύρα* to carry away. Nor can you blame her for immodesty in giving, who was to be given her selfe: for else (it may be) before it was come thus farre, she might beare the blame of the proverbe *femme qui donne's abandonne*, she that gives is soon gotten. The petty giits then given by the Parents they called *μεῖλια* *ἐπιμήλια* as were those which were giving after the Wedding. The Dowry bestowed upon her by her father at the first, *ἐπιμή*, that which was afterward added to improve it, *ἐπιπρομή*. (thus some have thought good to distinguish, and look their gifts in the mouth, but they may be too free of their distinctions) At her first bringing to her Husband, she had bestowed upon her by him and her friends *τὰ ἀνακαλυψήρια* (which was also the name of the day it selfe) otherwise called *διώρημα*, *ἐπιφύρια*, *ἀφύματα* and *συσφραγίσματα*, and all for the same reason, viz. because those gifts were given *as illa patenter se ostendi*, saies **Victorius*, to make her take off her vayle, and be seen. In such a way *Jupiter* is reported to have bestowed upon *Proserpina* the City of *Thebes*: according to those verses of *Euphorion*, as they are cited by the Scholiast upon *Enripides* in *Phanissis*.

Τὸς πότι Κρονίδῃ δίδωμι πύρε Περσεφόνη

Ἐγὼ γὰρ ὅτι σέθεν ἢ ἀποσώσεται ἡμῶν

Νυμφίδι ἀνέγειο παρὰ λίνον κάλυπ' ἔν.

Κάλυπ' ἔν saies he, or *καλύπτειν* according to *I. Pollux*: for al-
though

though she might now shew her face & be modest nevertheless, yet *before*, she stood behind a red vaile or hood, with which she hid her selfe. & so deserved the name of *ἡδμή* if it were for nothing else* but for that. This *Luteous* vaile is otherwayes called *ἰανὴς*, in Latine *Flammenum*,^a in Hebrew *קִיטָץ*, such a thing as *Rebeccah* had when she met with her Husband, *Gen.* 24. 65. or *Tamar* when she met with a worse thing *c.* 38. 19. The reason why they were not unvailed till they came to be covert *Baron* (I meane at *Athens*, for at *Sparta* they say, it was the cleane contrary) is by *Charilam* (cited by^b *Cal. Rhodiginus*) deliver'd vaile under these words *ἔτι μὲν κλεῖσθαι αὐτῆς ἐμπρὶν οὐκ, τὸς δὲ γυναῖκες οὐκ ἐν τῷ ἔχονταί.* the scope of the man, or the true reason of the custome though I cannot easily hit, yet I may give a very great *ayme*, when I say, *Aula fuga forma est.*— (as *Ovid* saies of *Peneis* when *Apollo* pursued her (or when I expresse my selfe in the words of *Nonnus*.

Καὶ πόλον ἡμῖν οὐκ ἐλπίσκειν οὐδὲν οὐκ ἐστὶν.

Men long to see a face that's hid, the more.

Indeed the case was otherwise with the Sophister *Hermocrates*, who having a Wife, that was none of the handsomest, put upon him by the Emperour *Severus*, and being demanded his *ἀνακαλυψίσις*, very handsomely answered to put it off, *ἐγκαλυψίσις μὲν ἐν ταῦτῳ λαμβάνων.* I had more need give her somewhat to let her vayne alone, unlesse she were better then she is. Whether these *Flammen* were of the same making that their ordinary *μίτρα* were, I cannot well tell; but if they were, (as I have some cause so to think, by those words of *Iphigenia* as she was going to be Married *Ἐγὼ δὲ λατῶν ὤμα δὴ καλυμμένων* *Ἐχὼς*—) then I must tell you, they were so thinne, that their faces might well have been discovered, and the covering been let alone, for *Helen*, it seems, could see the flowers thorow them.

* See another reason in Prov. c. 3. v.

19.
^a *Juvon. Sat.* 2.

^b *L.* 13. 36.

^a In *Aul. v.*
372.

^b *Eurip. Hel.*
v. 150.

*Ὅς με χλοερὰ
Δρεπομένας ἔσω πύλων
ῥόδα πύλας—*

But

But this may be easily answered: for as (you know) a *mountaine* that is a farre off, may be hid by putting but the little finger between: so againe, one man is able to see another plainly thorow that which is sufficient to hide *himselfe*. And so much for the gifts at present, perchance you may have more anon. Now the custome was for the Bride to be carried from her *πυρραῖον* Chamber. to her Husband, in a Coach (or some such kind of thing) which the poore Girl in the Poet* (complaining to *Agamemnon* of her abuse) could terme little better then being ferried in *Charon's* boat.

* Id. in *Tauris*
v. 370 &c.

Ἀδὲς Ἀχιλλεύου φέρ, ὅχ' ὁ σπῆλαις

Ὅν μοι σπέρσας ποσσιν: ἐν αἵματι δ' ὄρεται.

Ἐἰς αἵματι πρὸν γάμον ἐπὶ θυμῶν δόλῳ.

To *Pluto*, not to *Pelem's* sonne

You would me then have married,

When meet to bloody Nuptials

In Coach and fraud you carried.

The fellow that was the Coach-man, carried a Torch in his hand, if we may gather so much by the *Nuncius* in another Tragedy, for he saies, he had done this office for *Helen* himselfe.

Λαμπαδὸν μιν ἤμειβ' αἶε δ' ἑταίροις.

Ἰσπάρης ὄρχαζ' ὡς παρ' ἑστῶν: αὐτὸ δ' ἐν δίσκοις

Σαῶ τ' ὅτ' ἑνὶ μῦθῳ δάμ' ἔλπει ὀλβιον.

Id. in *Hel.*
v. 718.

(I make bold to trouble you with so much Greek, because it explaines the custome so fully.) The song which they sung as they went along, they called *αἵματι πρὸν γάμον*, from *αἷμα* the Coach, the Axletree whereof they burnt as soone as they came to the Bride-groomes doore, *ut signarent illam ibi perpetuò mansuram, neq; inde ullà tempestate recessuram*: to shew that she was never to returne from thence againe: just as William the Conquerour burnt his ships at *Pevensey*, that so his Souldiers seeing their returne to be desperate, might Fight the more desperately (as we use to say,) or with the better courage. The *τυμπαγωγὴς*, *τυμπαγωγὴς*, or *πυρραγωγὴς* that

* *Alex. ab Alex.*

was sent to fetch her, either sate by her side in the same Coach, or else went a long by her Coachers side in another, and was therefore called *ᾠδὲχος*, from *ὠχθ*; unless that she were either willing, or constrain'd to foot it, for then he could be but *ἡμαιοπὺς* a *Pedee*. This custome for the Husband to lead his Wife home by the hand of a proxie (yet in fashion among Kings and Princes) was sure to be observed at his second marriage, for then (saies ^a *Eustathius*) *ἡ Σίσυς* (*ἡ νεύρισμα* saies ^b *Pollux*) *ἔτι νομιζέται μετρίως*, he might not do it him selfe, perhaps out of shame, because they accounted it a disparagement for a man to Marry the second time, yea though his former Wife were dead, as (it may be) I shall have occasion to shew you hereafter. Besides the *νυμφόπαις*, or the *Bride-man*, & some of her owne friends, there went along with her a *νυμφόπαις*, or a *Bride-woman* to take of her vayle, and dresse, and undresse, and do other such offices as should be required. Her Wedding ornaments were precious stones and jewels, especially about her hed, such as ^a *Hermione* had in the Tragedy.

^a In Homeri
Il. β.

^b L. 3. c. 5.

^a Eurip. Androm. v. 147.

Κοσμήσει δὲ ἀμφὶ κεφαλὴν χρυσίαις χαλιδύσι.

Her Wedding-garment all of purple, save in one place, (where her other garments were to be of that colour, and no where else) *ἔνθα γὰρ ἄλλως ἰδούσιν ἡ χρῶμα ἔ πορεύεται ἐκείνῃ χρυσοῖς λῶν*; and there it was gold: which agrees very well with that of *Hesiod* concerning a *Virgin*.

Οὐ πῶς ἔτι εἰσὶν αὖτε χρυσὸν ἀφροδίτης.

Who never yet the Works of *Golden Venus* knew.

I think I might venture upon this custome to interpret *τὴν πορεύεται ἔ πορεύεται* (in ^b *Eustathius*) in another sense then others have done. When she came to the house, she found the Doores all hung with Garlands already, *Domus tota laureis obfusa*, saies ^c *Apuleius*: it seemes they carried not till ^a *Juvenals* time

^b Ism. l. 10.

^c L. 3. Met.

^a Sat. 9.

— *Foribus suspende Coronas*

Jam pater es— Neither was it any whit strange to her to see those ornaments upon the House, for she her selfe had the same according to those words of *Clytemnestra* to *Achilles*.

Ἐστὶ κατὰ τὸν ἵον τὴν ἡγὼν αὐτὸς γαμμοῖς λαῶν.

And (I think) her Husband too, *undē separatus, undē ἀποστῆναι* ἔ-
στι τοῦ βίου, saies *Libanius*, speaking to the Father, whose
work it was to trimme the Husband; as it was the Mothers
to adorne the wife. That custome of adorning the House
with Garlands, was very much in use among the Romans
too, and as much detested by the Christians, *Christianus nec
Lauris jannam infamabis*, saies *Tertullian*. Those Garlands
have been made either of *Verbena*, consecrated to *Venus*, and
so they made them in *Italy*; or of *Asparagus*, and so they
made them in *Beotia*, or else of the leaves of the hearbs
Σισυμβριον, Σισυμιον, and Μήκον, and so they made them at *A-*
thens: Σισυμια ἢ ἡ μήκωνες ἢ σισυμβριον οὕτως οἱς σπαρὰνται ἐν τοῖς
βίοις, saies the *Scholiast*: the leaves had the name of the
hearb in the plurall number. The Garland made of *Sesamum*:
leaves had the name of Σισυμιῶν, or Σισυμιῶν, but the Cake which
they made of the graine was called Σισυμιῶν. For Cakes they
usually bestowed upon them at their day of Marriage, as well
as Garlands, as *He* saies in the *Comœdy* (telling how all
things were now ready for the Wedding)

d Eupr. Iphig.
in Aut. v 705.
c Declam. 39.

f De Conon.
milit c. 13.

a Upon Ari-
stoph. in Pa.

* Aristo. b.
Pag.

Ὁ παλαιὸς πρὸς τὸν Σισυμιῶν ἐν τῇ παλαιᾷ.

And made they were of *Sesamum* rather than any other thing
ἀπὸ τοῦ πολύγονου (saith the *Scholiast*) as if it were the bearb
Polygonum a name very well ominous to the new Married
people. Whether the custome of kemming her haire with a
Speare (such as had been kept by a Fencer with the losse of
his life) were in use among the *Grecian* Women too (as *b* some
say it was) I cannot determine. But among the *Romans* it was,
and they called such a Speare *hastam celibarem*. The reason
why the woman made use of such a comb, or made this use of
a speare, is thought to be, either *quasi fortes eā de causā viros
se geniturā omnesur*, because she nominated that by this means she
should have strong men to her children, or *quod sponsi disciplina
se subditam fateatur*. Because she acknowledged her selfe subject
to her husbands discipline. As the woman went forth of her fa-
thers

b Alex. ab A.
lex. l. 2. c. 5.

a Aristoph. in
Pluto.

thers house, she was to be lifted out over the threshold, just as the Emperours were wont to be lifted by the Souldiers at the time of Election, to pretend a constraint. You see, 'tis *ducere* (*Uxorem*) almost every where, and yet they say, that *Love will creep where it cannot goe*. As she entred into her Husband's house, the a Boyes, and Maides fell a throwing of Figs, and junkets upon the head of the Bride, not to upbraid him of *scophancy*, but as an omen of fruitfulnessse, *ἁγνείας σημεῖον*, (saies Rhodiginus out of Theopompus) which puts me in minde of a foolish custome once in fashion with some of Us, viz: upon Twelfe Eve (as they call'd it) to put a part of their roasted *Beam-cake* upon one of their Trees, and so to cry What-sayle, and sing a *Carmen* for a fruitfull yeare. The trumpery thus thrown or *powred* out, they called *καταχύματα*, as the word is used by the Poet in his Comcedy of *Pluto* where he brings in the Woman ready to doe the like upon him, and so to give him the *joy* for his new-bought eyes: saies Shee

--- κοῖτις κατὰ χύματα

*Ὅσπερ νεωὴταισι ἐν ὁδοῦ καὶ ἐν οἴκῳ.

Upon which words the *Scholias*t notes it to have been the custome also for a new servant, at his first comming into the house, to have him to the fire side and there to *sow* upon his head *κβλυβα, ἰσάδας, πολινικαί*, Junkets, and Figgs, and Palme-branches, and a hundred other such trinkets. But this I thinke was done, not onely as he saies, *ὡς εὐτοχίης σημεῖον*, to make it an *Omen* of fruitfulnessse (as they had done to his Master before) but also for the benefit of the old Servants, who when the *Scamble* was made, gathered up all that was throwne, and demanded it for their due, as *Seniors* (in *Oxford*) doe the *Fresh-mens* gawdies. All this while the Gods were not forgotten neither, but some *beast* or other was bestowed upon them for a *villtime*. In the cutting [of it up] (to shew that in Wedlock all bitterness and choller must be cast aside) they tooke the a Gall, and flung it with a most eager loathing behind the Altar during the time of Sacrifice.

a Cal. Rhod.
l 28. c. 21.

If

if there happened any thing *obscene* or unlucky, the Nuptials were dissolv'd, and thus it happned to ^b *Clitophon*, and *Calligone*: for an Eagle came and Inacht away a piece of the Sacrifice as it lay upon the Alter. Now this Sacrifice was usually performed by the Fathers (and none so fit to be the Priests of their own family) as may be gathered from the practise of ^c *Agamemnon*: who, when his Wife call'd upon him to make ready the *Wedding cheere*, very religiously made answer yes,

^b *Ach. Tat. l. 2.*

^c *Eurip. Iph. in A. v. 721.*

Θύτας γὰρ δούμαδ' ἀμπ' ἐχέλας δούτας δούσε.

When I have done my Wedding Sacrifice.

As also by that which you may read of the like practise in *Achilles Tatius*, where he speaks of the Marriages of *Lycippe*, and *Calligone*. In this Sacrifice they directed their Prayers in a more speciall manner to *Jupiter* *Οὐρανός*, and *Juno* *Συζύγια*, if it may appeare by that of *Libanius*. τὰ παλαιὰ ἱερήματα, καὶ ἰουδύγιοι Δία, καὶ Ἥρα Συζύγιας ἱερήματα ποιεῖται. By reason of this and other solemnities of their Weddings, you will not imagine what a profanation they made it to disturbe the businesse never so little, or to offer any incivility to either of the parties, especially to the Wife: as for instance. One *Callicles* (of whom you may reade the story in *Phocius Codice* 108.) being accused of bribery to the *Areopagus*, they summon'd him to make his appearance at the Court to answer the crime; but the Sergeants that were sent (saith my Author) τὰ παλαιὰ ἱερήματα ἱερήματα, καὶ γυναικὲς αἱ ἐν ταύταις νυμφαῖς, αἰσύντες τὴν ἱερήματα ἀναχάρησαι: ἐπεὶ αἰσύνουσι τὸ ἱερὸν ἱερήματα, γυναικὶν νυμφαῖς, as soone as they saw but the signes of a Wedding (the Garlands which hung at the doore) and were informed of a Nuptiall Sacrifice: because they would not rush uncivilly in upon the new-Married-Wife, they made no more enquiry after the Man, but returned presently back againe, and the court was contented with the *news*. So likewise in the Warrs with King *Philip*, having intercepted severall Letters of his to his friends, and among the rest

Libanius Declam. 35.

one that was directed to his Wife *Olympia*: when they came to reading of the Letters in the Court, they no sooner cast their eye upon that to his Wife, but presently every one cry'd out *ὡς τὸ αἶμα, ὡς τὸ ἀργυρίον*, that it might not be

^a *Phocion* ib.

read, nor so much as broken up: ^a *Πρὸς δὲ γαμῶν γυναικὰς ἦν δὲ γαμῶν ἑταίρα, ἀποφθόνος αἰσθητὴ, καὶ ἐνθυμίας ἀποφθόνος ἦν*, because they thought it a thing no way befitting them to divulge that most secret converse by letters betwixt a man and his Wife. From the service of their gods, they made hast to the service of their *Genius*: but amidst a great deal of good cheere, the Man and the Wife were

^a *Athenaus*, l. 9

waies noted ^a for a great deal of temperance too. The Bread which they had was carried about in a basket by a Boy with his Garland of Thornes, and boughs of Acornes, singing as he went ^b *ἐὐνοπακάρδῃ, εὐπορῆσσιν*, I (or they)

^b *Zenobius*,

have avoided a worse evil, and met with a better. If he spake in the person of the Man, he ment that he had met with *optimum malorum*, the best of the three evils at the least; & so it is not so bad as *Out in the frying-pan into the fire*; (unlesse you will prize the finding of a Wife, after the rate of the losing of her, for so (they say) *he that hath lost his Wife and sixpence, hath some losse by the mony*. The Musick which they had was singing *ἑταίρα*, by turnes; and calling upon *Hymenæus* (as the Romans did upon *Talassius*) ^c *ἑταίρα, ὦ ταλαῖα ἑταίρα*, imitated by him in *Plantus*.

^c *Aristoph.*
in *Avib*.

ἦο Ἥμεν, Ἥμεναι, ἦο Ἥμεν.

And this they did either in a *thankfull commemoration* of one of that name, who had sometime sav'd the Maides of Athens from a generall ravishment; (such as there was once of the *Sabines*) or else in a *sorrowfull commiseration* of another, that happend to be kill'd by the fall of a house the very day that he Married. What ever the Man was, they seem to have given him the honour of a God, and therefore to have been very loath to give him distaste, in omitting any part of the Nuptiall ceremonies.

Luid

Quid si etiam offendam Hymenæum?

Saies he in *Plautus*. And this it was that made them keep such a noyse in the Streets, as they did with their 70 *Hymen* ^{a In Capiti}
Hymenææ, as soon as ever she was out of her Fathers house. ^{Ad. 4. Sc. 3.}

^b *Ὅτ' αὖ ξὺ δ' ἀνακρίσιν ἐξάγῃς κέλευ.*

saies *Clytemnestra*: ^b which agrees with that of the other Poet ^{b Eurip. Iphig}
in the same place. ^{in A. 469.}

Age tibicen dum illam educunt huc novam nuptam foras,

Suavi cantu concelibra omnem hanc plateam, Hymenææ.

Whether'twere the fashion in Greece to set the Woman first in the lapp of *Priapus*, I cannot tell: But (if I mistake not) *Lactantius*-ha's somewhat of such a thing, and I might speake more of *Priapus* too, if it were fitting. As the Woman was led into the Chamber; († *θαλαμῶν* or † *πυλῶν*) to shew whereto she must, there was a five carried along with her, and a pestle hung up at the doore, *στυγὰ αὐτορρίαν* (as *I. Pollux* saies) or to signifie that hereafter she must learne to put her hand to any kind of labour. When the Man and the Woman were both in (for the Woman was in first, as the fashion is with *Us*) according to *Solons* own order, they were to take a *Quince*-apple and eate it between them, *ἐτι δὲ τῷ δαδ σῶμα*®, *ὃ οὐκ ἔστιν ἰσχυρὸν ἢ πρῶτον ὃ ἰσχυρὸν*, saith *Plutarch* in the life of *Solon*, to signify the pleasantnesse, and harmony which should be in their talk at first. And yet notwithstanding, now they are in the very Bed-chamber, if a Chough would but come and scold (*grave cornicaretur* forsooth) 'twas enough to make them part for that time (at least) and leave the building imperfect; and this they called *ἀρνησις* *δῶμα*, or *γέμον ἀπλῶς*, because by this means

— *Conjux miserranda Cayco*

Linguist, & primo Domus Imperfecta cubili.

^a *Valer. Flacc.*

δῶμα I said (or if you will *ἀποκρισάμενος* speake a little finer,) *δομάτιον*: for this word is many times used by it selfe for *δωλόν*®, as it seemes to be by *Plato* in his third booke *de Republ.* speaking of *Jupiter* thus, *ὃς ἐπὶ τῷ οὐρανῷ ἵδριτα † ἦν, ὡς αὖ*

ἵαίς τὸ θυμῷον· ἰδίαν ἰδέν, ἀλλ' αὐτὸν ἐλθόντων χαλεπὸν πρὶν
 ἰδέσθαι. And yet I thinke, *b* *Hesiod* without any wrong done
 (him) may be understood of any other businesse left *Rough-*
beewn, *unpolish'd*, or not done over againe, when he saies

Μηδὲ θυμὸν ποιεῖν ἀντιζῆσον καταλείπων

Μηδὲ ἐντεζομένην κροῖζαν λακέρυζαν κοῖτον.

c *Apud. Eu-*
stath. l. 5.

c *Ismenias* applies it indeed to our purpose: but now to pre-
 vent such an *omen* as this; they set the boyes to cry *Κόρν* ἐκ
 τοῦ κορώνου, in manner of a *Scare-cry*, as if they had been set to
 keep off the Rooks from the corne: *κορώνου* (I say) and not
κορώναι, in the *Plural* number, for herein the *Scholiast* upon *Pin-*
dar is suppos'd to have mistaken; because neither that bird,
 nor the Turtle at the making of their *Angury* (which was
 commonly the day before the Wedding) was ever wont to
 be lookt upon as unlucky; unlesse it came in the *singular*
 number; and then the birds being *singled* and divided one
 from the other, could not possibly be a good signe, to those
 that were to be *coupl'd*, and joyned together. But some not-
 withstanding like the Choughs for very good *lucky* birds (as we
 use to say) let them come how they will: either because they
 are *πολύζωοι* (as *Homer* calls them longliv'd or because *ea-*
cornicum societas est (saies (a) one) *ut ex duobus Sociis, alter à*
extinctus, vidua altera perpetuò maneat. Now in the Chamber
 where they were to lye, they had two beds, *viz. Κλινὴν ἑκατέρω*,
ἑκατέρω παρὰ βύσσον, or a *side-bed* for a change or *ὅσῃ τῷ τῶν περὶ*
δύο ἀδελφῶν, saith *Hesychius*. If the parties that were married
 were very young, their Poets would terme the bed *κνεί-*
δον λείον, as *Aristophanes* does (in *Pace*) and so *κνείδον* * *δύμα*
 for the house, and *κνείδα* for the Wife. Before the Woman
 could lye which the Man, she was to have her bath of water
 heated of purpose to wash her body in, *θυμῶν δὲ λουτρον* they
 called it, according to that of the Comedian in *Lysistrata*.

Στρ. ὦ λείονον, ἵδου παρὰ δύνει ἐλὺς ἕως

Χορ. Κορύματ' ἐν τῷ δ' ἀδελφῷ.

And in *Pace*, you have *Trygam* when he intended to marry

Opota

* *Homer.*

Opora, giving order to his servant, as soon as he had brought her to his house, first to provide him a pot of Water, and afterward to make the bed.

Ἄλλ' εἰσαγ' οἱ τὰς αὖτ' αὐτῶν λαβὼν

καὶ τὴν πύλον κατακλῦζε, καὶ δόρυ μιν ὄρου,

σπέρου δέ μιν καὶ τῇ καυρῖδιον λήξει.

This water at first was fetcht as farre as from *Callirhoe*-well; ἐκ τῆ καλλιρροῆς, εἰτ' αὖτις ἐκ τῆ ἐννεακρύνου κηδεῖσιν. But afterward *saies Pollux* from *Enneacrunos*, which was so called because it had nine severall κρύνες or fistulas, or salientes, where the water sprung up: and so you might allow one for every Muse in the City. But what if *Callirhoe* and *Enneacrunos* were but two distinct names of the same Well. The one expressing what faire Water it was, or how well and cleare it ranne: and the other in how many places: for it may very well be thought so by that verse of *Statius*.

Et quos Callirhoe nonis errantibus undis

Implicat—

Nay, *Thucydides* saies positively, they were the same. Only that when the Well was repair'd by the Tyrants (as it was usuall when they new-made a thing, to give it a new name) it received the name of *Enneacrunos*. Which if it be so, I think it may be no offence to *Pollux*, when I come to that place of his formerly cited, to read it thus ἐκ τῆ καλλιρροῆς, εἰτ' αὖτις τῆ ἐννεακρύνου κηδεῖσιν. From *Callirhoe* afterward named *Enneacrunos*. The Woman whom they imploy'd to fetch this Water, was commonly called the *Λυβοσφῆ*. When the Wife was ready to undresse, her Mother took her haire-lace, and winding it about one of the torches (for they had *θεῖας νυμφικῆς* too) burnt it out, and made up her haire with a new. The Mother I said. For she commonly would *ἀσπυγεῖν*, carry the torches or hold the Candle to it, or any other work which the *Pronuba's* used to doe.

— Non te duxit in thalamos parens

Comitata primos, nec sua festa manu

Z 3

Ornavit

a L. 3. c. 3.

b Theb. 12.

Ornavis ades, nec sua laras faces.

Vistâ revivamit---

saies * Jorasta.

* Senec. Theb.

For the matter of these Torches, or of what kind of wood they were made, I am not yet assur'd: whether it were *Corylus* commonly used for such purposes, according to *Pliny*: or *Larex*, or *Spina alba*, which they used among the Romans. and so likewise for their number, whether the custome were to have just five according to the number of the Gods which they pray'd to, viz. *Jupiter Adultus*, *Juno Adulta*, *Venus*, *Sua-dela*, and *Lucina*: they have not given me light enough to discover, a little glimmering I have, and some cause to conjecture, that there was a certain number required. Otherwise, why should the covetous Father in *Libanum* complain so heavily (among other charges he was put to in marrying his daughter) that he could not *ἔτι λύγρον πῶν τῶνδε αἰγῶν*, light the Bride to bed with one and no more. But for the bearer that it was usually the Mother, will appeare by the discourse that pass'd betweene *Clytemnestra* and her Husband in the * Poets for when her Husband bid her goe back again to *Argos*, and leave her Daughter with him; she ask'd him

* Eurip. Iph.

in *Aul* v. 7.34.

— *τίς δ' ἀναστήσει φλόγα*, but who shall carry the Torches then? and being answered *ἑγὼ παῖδά εἰμι, ὁ νομιζάμενος παῖς*, that he meant to do it himselfe: nay, quoth she *ἔχ' ἡμέτερόν ἐστι καὶ σὺ παῖς ἢ γὰρ τῆδε*, that was never the custome, neither do you your selfe think it to be handsome and fitting. And indeed, I think, *Clytemnestra* was wrong'd: for it seems to have been reckon'd not so much the office and the charge, as the Priviledge and the honour of the Grecian Woman. And therefore *Medea* made it one of her sad consequences of her banishment from the company of her Children, to be debarr'd the bearing of the Torches at the Wedding. O my deare children, quoth she, what a Wretch am I, who must thus leave you before, I carry the Torches.

Eurip. Med.

* 1025.

(a) *τίς δ' ἀναστήσει τὴν γυναικα καὶ ταυτοῖς** *Εὐνὰς ἀγῶλαι λαμπάδας τ' ἀναστήσειν.*

Tis

nem nodus formerly mention'd: because (I suppose) they call'd it by that name in allusion not so much to *Hercules* his strength, as if they would have it the *faster*, that is the stronger; as to his happinesse in making of Children, as if they would have it the *faster* *unty'd*, as fast as ever it was by *Hercules*, who had seventy Children just. After they were both in bed, the Boyes and Maides (whom we may call the *Children of the Bride-groom*) stood at the Chamber doore, and sung their *ἐπιδαλμα*, or *γαμήλια*, with as great noyse as possibly they could, *ἵνα τὸ παῖδ' οὐ βλάψουσιν, ὥστε τὸ αἶψόν τι φωνὴ μὴ ἐξακούσῃ*, saies the Scholiast upon *Theocritus*, so that if the Wife should *Cry out* (as we say) before her time, she might not be heard. Which they had no such need to do, if that be true which they say, that one of the Brides friends, whom they called the *ὑπάρχς*, usually did him that good office to stand Sentinell at the doore, and keep the Women off from coming to help her. All this while the man was not so much wedded to his *pleasure*, as to be clean divorc'd from his friends; for besides the feast which he made altogether for the *Women*, (called *ἐπιμιοφρία*, by *Isam* in his oration for *Pyrrhus*) he made another for the *ὑπάρχς*, as his Father in Law had done before him. This making of Feasts at Weddings, was properly called *δῶμα τοῦ γάμου*, as it is in the Tragedy.

Iphig. in Aul. v.
707. & 720.

Κ' ἀπὶ τὰ δῶμα τοῦ γάμου---

And a little before,

Ἐνταῦθ' ἔδωκεν πάρος γάμος θεοῖ.

Neither was the Woman & her Mother behind hand at this kind of work: for they also kept a feast of purpose for the Women besides. And therefore saies *Clytemnestra* in the place but now cited,

Ἡμεῖς δ' εἰς τὸ πρῶτον τῷ γυναιξὶ δῶκεν.

The saying *aujourd'hui marié, & demain mari*, to day Wedded, and to morrow sadden'd, would scarce hold true among them. For the day after the Wedding, the mirth ranne as fresh as ever it did before, and the gifts were carried to the house

house in pompe, a Boy in a white coate walking before with a Torch in his hand, and the bearers in the reere, with suits of Cloaths and all sorts of Household stuffe, as Spooones, and Cups, and the like: a custome observed by the *Lacedemonians* with so much pride and excesse, that *Solon* was faine to make a Law to restraine the Suits to the number of three, and the rest of the things to a lower price. The gifts then bestowed they called *ἀπώλια*, (as those which I presented you before, were called *ἱπώλια*) and sometimes *δωροδότης*, as being that which (to speake in *Juvenal's* words)

Primâ pro nocte datur — and such gifts *Medea* once sent by her children to *Glanca*. But so with the vengeance, as she made them *ἀδελφὰ δῶρα*, killing her with the Spit, from which she gave her the roast.

*Πῦρ τοῦ δῶρου ἔχοντες ἐν γαστρὶ
Νύμφη φέρουσι &c.*

^a Eurip. Med. v.
784.

And this puts me in mind of some that reckon three daies for a Wedding, allowing *πρωτόνια* for the first *ἀπώλια* (when *I. Pollux* l. 3 the garment called *ἀπώληντρία* was given by the Woman to the man) for the second, and *ἱπώλια* for the third.

C A P. VIII.

Quo tempore optimè ducatur Uxor.

THE time of the *year* which they deemed most lucky to Marry in (for almost every Nation has had their *nefastus* time and dayes) was the first Moneth of the Winter. (Clean contrary to the custome of the *Persians*, who thought it fitter to follow natures example, and set upon the worke of Generation in the Spring.) But though they chalked but one part of the year, I hope they did not mark all the rest with a *coale*, neither can I think they had the same opinion of all the other Months, which the Romans ^a *Ovid* l. 5. had only of the Month of *May*, (a) *Mense malus Maii nubere* ^{Fast.}

A a

it

3.6. it may be shown by ^b *Pistarchus* consent. The best day of the Month, they reckon'd to be the middle or the Full of the Moone; that they might be brought to bed (as we say) the sooner, and grow the fuller themselves. But the best part of the day was the last, or the next to the night, and so they might go to bed the sooner. Just at these seasons *Theris* in ^c *Pindar* would have *Theris* to be Married to *Peleus*, as appears in those words of hers (and the Poets)

— in ἀργυρίῳ
Δὲ ἐν μέσῳ ἡμέρῳ
Ἄψι' αὖτε χαλάρῳ ὀ-
— οὔ' ἄρα παρθένῳ.

But I make no question, (as exact as they were in *Marrying*) many of them had the fortune to be borne in *Quarta Luna*, as *Hercules* had. Besides, ^c *Hesiod* is of opinion that the forth day (and I believe he meanes *ἡμέρη πρώτη* of the first third part of the Month) was a very good day to be Married in, so that no *Oscine* bird did observe or accusers sing another song to the contrary.

Ἐν ᾧ τὸ πρῶτον αἰὲς ἀγαθὸν εἰς ἕκαστον ἀνθρώπον
Ὀίωνος κτίρας οἱ ἐπ' ἡργουμένη τὸτο εἰσεί.

Whereas the *ἡμέρη αὐτὴ* (as he calls the eighteenth day, if you reckon thirty dayes to the Month) was in his judgment all as bad againe, especially for the Woman. But I must confesse, I rather incline to the judgement of the Goddess: especially having ^a *Agamemnon* too (a man) on my side, who when the question was ask'd. — τίς δ' ἔμειρε γαμῶ;
made answer.

^a *Enrip: Iphig.*
in A. v. 717.

Ὅτις Σαλόνος ἐν τῇ δαδὶ κίλῃ.

When that blest'd season of Full-Moon shall come.
I doe not find the *Romans* to have been so scrupulous, as to think Marriage to be imperfect, unlesse it were at the full or never to be as good as it should be, except it were in *Medio*, like the virtues. 'Tis true, the *Kalends* and the *Nones*, & the *Ides*, were daies of another colour, black & unfuitable with

with the mirth of a Wedding : and so were all Holy-daies whatsoever, and the reason you have given by ^b *Macrobii* in these words, *Feris autem vim cuiquam fieri piaculare est: ideo tunc videntur nuptiæ, in quibus vis fieri virginibus videtur.* To whom if you object that the Nones were no Holy-daies, he will reply, that neither were the Nones Holy-daies to any, neither *Religious* daies (as they call'd them) to such as intended to Marry, but only thus: all your *postridani* daies, that is the first daies after the Ides, or the Nones, or the Calends, being accounted *auspiciis* were not to admit of any Sacrifice. Now every new married Wife, the day after the Wedding was to offer a Sacrifice; which she could not doe, if she married upon the Nones. 'Tis true a *widow* might be suffered to Marry upon a Holy-day; (and *Varro* will tell you the reason) but in the *Parentalia* in February and the feast of the *Salii* in March none at all. Besides having of *non-licet* daies, they had a custom to Marry only upon such a day as by the judgement of the Astrologer (to whom they sought) *copulas nuptiales afflueret*. But so much may suffice concerning the time of Marrying. I proceed to speak of the qualifications of the persons to be Married.

bL. 1. 2. 1. 2. 3.

CAP. IX.

Quæ requirantur in Marito.

THE Conditions required in a Husband were these. First, he must be no stranger; for if it could be prov'd that he was; both his goods and he too were sold, and the third part of the price went to the informer. Secondly hee must be no lesse then five and thirty yeares old, according to the Law; and according to ^a *Aristotle* two yeares elder. But according to ^a *Hesiod* a little younger, or a little elder is seasonable enough.

^a *Polis*, 7.

μήτε νεώτερος ἢ τὴν μάλιστα πολλὴν ἀπολείπῃς

Μήτ' ἐπιθίς μάλα πολλὰ :

Thirdly if the Woman with whom she was to Marry, were ἐπίκλησ, sole daughter and Heire (such a one as *Aristophanes* in *Vespæ* calls ἐπικλημενίδα or πατρῶχην) he must be one of the same house, and the next of the blood. But then there alwaies were, and (it may be) there ought to be (as I have knowne the like in other matters) some others of the kindred (if they were to be gotten) to controvert the businesse with him, and plead to the same; and then such Women were called: ἐπιθίσι, and the whole suit Ἀμφισβήτησι; the question was wont to be decided by the Pretor. Lastly he must not be one that had another Wife yet living with him, at least he might not be so, upon paine of being accounted a fellow of no account, or repute among the Citizens, for *Charondas* having made this Law, μήτ' ἐδελαιμειδουλεσσι υπερχετα ληγυ παρ τῆς πολίτης ὁ πρῶτος αὐτῆς υἱοτρεφῆν ἑσάγων, *Whosoever shall super-inducere novercam, let him be ατιμῶ, &c.* Besides the hurt done to the Children (it being as good to have the Divell to their Dame, as a Step-dame) gave one pretty reason more against being the Husband of two Wives in this sense, by way of dilemma; ὅπου shall have his words, as I found them in *Arsenius* his ἡρώδης φθίγματα φιλοσόφων &c. saies he, Εἴτ' ἐπιτυχὲς γυνῆας τὸ σφῆτερον διμαρῶν κατὰ πᾶντο; εἴτ' οὐκ ἐπιτυχὲς μακροῖς τὸ σφῆτεας δελτίεας λαβεῖν πάλιν. ἢ γὰρ ἀλῆθινείας ὁ δὲς ἐν τοῖς αὐτοῖς περὶ γυνῶν ἀναρτάνων ἄφρον ἂν διγίως νομιθεῖν, *If thou hadst good luck in thy first Wife, thou shouldst have kept thee well while thou wast well: if thou hadst not, thou art a little better then a Fool or a Mad-man, to stumble againe at the same stone.*

b I. Poll. l. 3.
63.

a Monnebasia
Archieps.

CAP.

CAP. X.

Quæ requiruntur in Uxore.

THE Qualifications required in a Wife, were these. First she must be *free*, before she put her neck in the yoke. For otherwise the Marriage was counted *νύμφη* rather than *γαμήλη*, and you might call the Woman (in the words of *Hesiod*) *ἄνθρωπος ἢ γαμήλη*—— If she were a stranger, she must pay soundly for it, no lesse then a thousand *δραχμαὶ* to the City. This Law though it were for a time *let down* by *Péricles* his example, yet it was *brought up* againe by *Aristophanes*. Secondly, shee must be six and twenty yeares of age, and yet *Aristotle* even in *Philosophy* can be very well contented to let the Woman Marry at *eighteen*. Out of indulgence to the Sex surely: for else he thinks it very unfitting they should Marry so young: both because *ἐν τῇ τῶν τοιούτων κοινῇ μάλλον δεῖ* they travell with a great deale more labour, and labour for their travell with a great deale more intemperance; and also because he had observ'd that in those places where they used to make so much hast, *ἀπολαύει ὁ ἄνθρωπος τὰ σπέρματα*, the Puppies for the most part were blind, not so perfect, or not so bigge of stature as else they would be. But then there is * another who would be willing to let them Marry a yeare or two sooner then he,

b L. 7. s. 16.

* *Hesiod. Oper.*

Ἡ δὲ γυνὴ πρὶν ἢ γάμους, πρὶν ἢ γαμήλει.
And a another sooner yet (if I doe not mistake)

a *Eurip. in Hel.*
v. 12.

Ἐπειδὴ δὲ τὸν ἄνθρωπον ἡλικίᾳ ἔγγιστον γαμῶν.
— *Cum ad pubertatem venit, tempestivis nuptiis.*

Thirdly shee must be but one, and no more according to *Athenaus*; and yet about *Socrates* his time, by reason of the scarcity of men, to make the more hast for a recruit, they made an Act for toleration of keeping a Concubine; (whom they made use of only *ad concumbendum* for the present occa-

b L. 13.

sion) and that Children begotten upon such a Woman were accounted for γήινος, *as good as the best*. And what will you say, if *Socrates* himselfe made use of this liberty? For I have read he did, and that besides *Xanthippe* the shrew, he had another named *Myrto*, the daughter of *Aristides*, of which two it is said, that upon a time they fell out, and were presently reconcil'd againe by their Husband, who told them, it was a shame for two handsome Women as they were, thus to fall out for one unhandsome man. But * others there bee againe that deny the whole. During that liberty, I cannot see how the Etymology could hold water γὰρ ὁ θεὸς τὸν ἀνδρα ἵδ' ὡς ἔστιν. Unless you will have the man to stand out. *Hermione* herselfe, though she were super induela over *Andromache's* head, did altogether dislike the increase of the number.

— ἡ δὲ Σκῆψ

ἄνθρωπον ἀνδρὶ ὡς ἐν ἑαυτῷ ἵσται.

a Eurip. Androm. v. 177.

Which words of hers were presently seconded by those of the *Chorus*.

Ἐνδοξόν τιν' ἔστιν ὁμοῦν ἔργον.

Καὶ ἑυπρόκτους ἀνδράσι γὰρ ἴσται.

Such excruciating things the Women are,

That fellow-miues they cannot bear.

And verifi'd they have been, not onely by her owne example in conspiring the death of *Andromache*: but by the ordinary practice of other such Wives among the Greeks, especially in the Country of *Epyrus*, when one to bring the Husband out of love with the other, made use of Magicall devices, especially such as might hinder her bearing Children to him, and so, consequently his bearing affection to her, there being no better way then * *partem retinere maritum*. Thus *Nepotolemus* was made to hate his Wife *Hermione*, as she suppos'd, and so she told the other.

— σὺ γὰρ δὲ ἀνδρὶ παρρησιότατος οὖσι

Νεστόρι δὲ ἀνυμνοῦσιν αὖ μόνον ὁμοῦν.

b Eurip. ib.

a Juven. Sat. 2.

When such courses as these are taken

Turgida

^b *Turgida non prodest comitis pyxide Lyde*, Neither the keeping of a Spider in a boxe, nor the lath of a naked *Lupercon* will doe any good. Fourthly, she might be halfe a sister to the Husband, so it be meant not *ἑταίρη*, or *ἑταίρις*, or *merina*; but only *ἑταίρα*, by the Fathers side, or *germana*, as the word is used by *Aemilius Probus*; (whether in its germane sense I know not) where he speaks of *Cimon's* marrying his Sister *Elpinice*, *Habuit autem in Matrimonio fratrem germanam suam, nomine Elpinicen, non magis avore, quam patrio more ducturam. Atheniensibus licet eodē patre natis Uxores ducere*. This act of *Cimon's*, *Athenians* thinks to have been done ^c L. 13. *ἄγαν*, contrary to the Laws, and so in a clancular way. But *Plutarch* saies he did it in a publike manner, not only by making her his Concubine to lye with him *συζῆν*, (as he terms it) which agrees with that which I told you before concerning *συνοία*, but *συνοικῆν*, * taking her into his house to live with him, and that for a lawfull cause, (as he thought) viz. because she was to seek of a Husband fit for her condition. But for all this, I doe not see how he could by a Grecian well be excus'd, for *Hermione* (in the place above commended) made it alike *barbarum*.

— μή τινασσι μῦθον

Κόρη τ' ἀδελφῇ—

When Sonne is joynd with Mother,
Or Sister with the Brother.

Unlesse you will maintaine the goodnesse of the practise then, by the greatnesse of the Persons that used it before, I meane *Jupiter* and *Juno*, who had but one Womb, one birth, and one bed, (when they pleas'd.) Fifthly, she must be no Bastard, unlesse she were intended for a Bastard-maker, and in a *Proletarianum* manner, only for breed, I mean for a Concubine: for such I take to be little better then what *Talshibius* once said poore *Cassandra* was like to be made by *Agamemnon*, viz. * *ἀκέρων οὐδὲν τιμωμένη*, and the Children little better then *Σκώτιος*, if the Father were more in the dark. ^a *Eurip. in Troad. v. 251.*

As

As for the Portion or Estate, she was either ἐπίκλητος, one that had no Brother, and was Heire to the whole Estate: or ἐπικλητος, that had a Brother, and no more then her part, or a portion. The greatest distinction between a Wife and a Concubine, was the having a σενίς, or a portion. Inſomuch that if any married with a Woman that had none, but was ἀσενικός; yet he would have the σενίδια, the Writings, formally drawn up however, to make the World believe the best. Those writings were sign'd and seal'd in the presence of witnesses, and the man did ἐξαρρόν τι ἀποτίμην, make over to the Woman some House of Land in exchange, and this they call'd a ἀποτίμνημα.

a Harpocr.

CAP. XI.

De Divortio.

AND now that they are Married, the Husband was to lye with the Wife thrice in a Month (once for every part; for they divided their Month unto three parts.) or else, if she were an ἐπίκλητος she might goe to another, unlesse he were able to excuse himselfe by a lawfull impediment. Such as coming frō Funeralls is accounted by Hesiod in those words of his.

b.L. 2.

Μῆδ' ἄνδ' εὐσφρημένο τῷ περ ἀπὸ γυναικῶν
Σεβασίην γυναικῶν.

Or by any other unseasonableness of time: for that they thought some times more seasonable then other, and some fitter to beget Men-children then Women, may appeare by the words of the same Poet, speaking of the sixth day of the middle part of the Month.

Ἀνδρῶν δὲ δ' ὅρα δὲ χεῖρ δ' ὁ σύμφορος ἔστι.

And a little after of two other daies.

Ἐλὰ δ' ἴ' ἂν ὁρῶν δ' ἄλκην χεῖρ δ' ἴτα τῆλε γαί.

But if they were about any solemne Sacrifice to the gods be the time what it would, it could never be lucky for either,

And

and therefore at such times. they used (as well as the Israe-
lites) to obtaine altogether, *οὐδ' ἄρ' ἔστιν ἔχειν*, pure habere, as the
Poet call'd it, in *Aphæro*.

Si forte purè velle habere dixerit.

If a Wife that was an *ἐπιχειρῶσα* were overlay'd, or any way
abus'd by her Husband, she might have a Writ *ἐπιχειρησίου*,
ἐπιχειρησίου, otherwise called *ἀπολαύσεως*, and be suffered to
leave him; and this they call'd *ἀπολαύσεως*: where as if the
Husband would part with her, it was call'd *ἀπολαύσεως*, be-
cause he might tarry in his own house, and be rid of her
company never the lesse. But one thing I must tell you too,
that for either party to leave, or to put away the tother, was a
thing alwaies very much detested among the Grecians. In-
somuch that at *Sparta*, even then when the custome was for
so many Men and Women to meet in the darke, and every
on to buy his pigge in the poke, the Ephori impos'd a mulct up-
on *Lyfander* himselfe for putting away one, that he did not
like, for a better. But *ἀπολαύσεως*, for the Woman to separate
from the Man, 'twas a thousand times worse then *ἀπολαύσεως*,
even flat Rebellion, or delinquency at the best. Heare but what
Medea saies of it.

— *ὅτι δὲ τὸ ἀπολαύσεως ἀπὸ τοῦ ἀπολαύειν.*

τοῦ ἀπολαύειν, ὅτι ἀπὸ τοῦ ἀπολαύειν.

Where shee puts it for one of the priviledges which the Man
enjoyes before the Women, to leave where he cannot like,
whereas the poore Wife if she be well us'd, tis true, *ἡ ἀνὴρ
μὴδ' οὐδὲν ὡς ἐμὴν*—no life like hers—*ἀλλ' ὡς ἐμὴν*—but if ill—*ὡς ἐμὴν*—there
is no remedy but death, or she had better be out of the life. On the
other side, what an honour they counted it to live content
with one Wife, or one Husband in all: and what a dispa-
agement it was to Marry a Second, nor only after the Di-
vorce, but even after the death of the former, *Ἐυριπίδης* in *Alceſt.* 464,
will tell you in the words of the Chorus to *Alceſtis*, thus
threatning her Husband, if he married againe, though she
were dead.

b Eurip. Med.
v. 136.

c. 1. 1. 1. 1.
1. 1. 1. 1.
1. 1. 1. 1.
1. 1. 1. 1.

Ἐυριπίδης in *Alceſt.* 464,
will tell you in the words of the Chorus to *Alceſtis*, thus

1. 1. 1. 1.

But was it so indeed as *Medea* complain'd, and will the Woman to be miserable still without any hopes of redresse? no, for at length it was provided by the Law, that if she found the Comingall yoke too strait, and had a mind to slip the Collar, she was to make her complaint to the Justice who deputes other judges to consider if the cause were lawful, and so to give her a Bill of Divorce with this condition, that she engage her self by Band, never to returne to her Husbands house againe: and when this was done, she might either have her portion back againe from her Husband, or else serve him with a Wife as she pleased, and allow her maintenance, and so much a Month for use, as long as she detain'd the money.

CAP. XII.

De Mulierum sceleratioribus, & servilibus ministeriis.

BUT now whether the Woman reckoned it sufficient Cause to complaine, to be put to servile employments, I know not, such abuses as this were many times offered. I do not stand so much upon keeping of the Keyes, or making of the Bread; (whatever (a) *Phocylus* has complain'd of her employment) but she baser sort of servitors, such as fetching of Water upon their heads: which the poore old Maide in the (b) Poet might justly make one of the saddest parts of her slavish condition,

- (a) *Apud Eurip. Troad.*
v. 293.
(b) *Id. in Elef.*
v. 55.

It seems the Grecian Women their fashion of carrying Water, was the same that ours is now, nay and the Roman too. For (c) *Ovid* saies of the Vestall Virgin her self, (d) *in Iudaea* when she went to fetch Water, and slept away her Maiden-head,

bread, a good caveat for all sleepy Servants) *Πάντα τὰς οὐρανὸν ἔχοντα* *Πάντα τὰς οὐρανὸν ἔχοντα* *Πάντα τὰς οὐρανὸν ἔχοντα*
 And so likewise I did once conjecture that the Men amongst
 them used to carry Water and other things too, much in the
 same manner as they do with us, I mean with things put a-
 bout their necks, because of that which the Poet saies of *Ulysses*
 his Mariners, when they took in fresh Water in *Sicily*.
Τὸ δὲ πρῶτον τὸν ὕδατος ποταμὸν ἐκείνου
Κρητὸν δὲ τὸν ποταμὸν

Now whereas I mentiond only fetching of Water, I might
 indeed have added, any other worke without doores, which
 belonged to the Men; for to them on the other side, it was
 reckon'd neither a duty, nor a thing besecming to meddle
 with any thing within doores, or so much as to know what
 was done there, *τὸ δὲ πρῶτον τὸν ὕδατος ποταμὸν ἐκείνου*
Κρητὸν δὲ τὸν ποταμὸν. It is *Aristotles* own *Oeconomicks*, at least *ἡ δὲ δια-*
ποικίλη, though not *ἡ δὲ διαποικίλη* (to use the words of *Tusanus*
 sometime professor at *Paris*, who translated into Greeke a-
 gaine, that part of the Book which concerns Man and Wife,
 the Originall being lost, and only a Latine translation of one
Arrhetinus left) And very good reason you will say there
 is, for her to be excus'd from labour abroad, that must keep
 so close at home, and yet travell too: which close confinement
 made *Medea* thus bemoane the Wives condition. If any thing
 grieve her (saies he) she has no more company to make known her
 griefe unto, then *μὴν ἑαυτῇ*, her own poore soule: And whereas they
 object that she Husband goes to Warre, and does this and that, I
 for my part saies she

— *ἢ τίς αὖτ' ἐμὴν* *ἢ τίς αὖτ' ἐμὴν* *ἢ τίς αὖτ' ἐμὴν* *ἢ τίς αὖτ' ἐμὴν* *ἢ τίς αὖτ' ἐμὴν* *ἢ τίς αὖτ' ἐμὴν*
ἢ τίς αὖτ' ἐμὴν *ἢ τίς αὖτ' ἐμὴν* *ἢ τίς αὖτ' ἐμὴν* *ἢ τίς αὖτ' ἐμὴν* *ἢ τίς αὖτ' ἐμὴν* *ἢ τίς αὖτ' ἐμὴν*
ἢ τίς αὖτ' ἐμὴν *ἢ τίς αὖτ' ἐμὴν* *ἢ τίς αὖτ' ἐμὴν* *ἢ τίς αὖτ' ἐμὴν* *ἢ τίς αὖτ' ἐμὴν* *ἢ τίς αὖτ' ἐμὴν*

Three times to beare a shield
 Thrice better do it think, then once to beare a child.

And yet at home too, the liberty of the Wife was wont to
 be more or lesse, according to her Fathers liberality in her

a Euri. An-
drom. v. 153.

Portion; and therefore *Hermione* told *Andromache* that in this she came behind her, though she were otherwise the first Wife; my Father, saies she, sent me hither in a liberall manner.

Πολλοῖς σὺν ἑστίῳι, σέθεν δὲ ἐστὶν.

With many a good thing. That having been free of my hand, I might be free of my tongue too. Only you that brought nothing with you, must goe to doores. And she that cannot pay, must be sure to pray. This argument of hers, her Waiting-maide afterward bandy'd back to her againe, to put her out of her feare that her Husband would put her away. For, saies she, he did not take you as a Captive, or so, but σὺν πολλοῖς ἑστίῳι he had something with you.

b Ib. v. 871.

CAP. XIII.

De Mulierum honestioribus officiis

THE employments most usuall and least dishonourable, were seeing things handsome and neat in the house, and providing for the Workmen abroad: take it in *Electra's* own words

c Euri. Elect.
v. 75.
d I. Poll. l. 7. c.
10.

—c τῶν δούλων δὲ ἡμῶν ἔστω

Ἐξ ὧν ἡμῶν, εἰς ἡμετέραν ἀργατήν &c.

Or else woking at any kind of Lanifce, either at ^a *ἔσπινον* the tazing, (shall I say) or the carding of the Wooll? or *ἐκμύροντο*, when they went to spinne out the *κλωστή* or *stamen*, and *διζεύδιον* (as they call'd it) to divide it, and part it from the rest of the Wooll; or last of all at *ὑφαντὴν*, the Weaving and joyning the *κλωστής* together, with the help of the *κρίβη*, (the *pesten* or the *ley* like a comb) and the *ἄγρυς*, or the *λυσ*, smooth stones (like our smooth lace-sticks, that they might not weare) which hung at the end of the threads. The posture in Weaving was more anciently ^a standing, but at length (when they were weary) it came to sitting (with the Romans at least) excepting when they made plaine work

a Servi ad
Aen. 8.

work *refta* as the Latines call'd it, downe *right* with one thred a crosse and no more; for there was *μηλιατινὴ* too, and a great deale of variety in some workes, as well as severall sorts of works in the trade; which was the cause why ^b *John* in *Enripides* when *Crensa* told him of a Bearing-cloth of her own Weaving, askt her of what sort of making it was.

Ποῖοντι, πολλὰ παρδύον ὑφάσματα.

Unlesse you will confine this *ποικιλίαις* to the Virgins, (as you may seeme to have cause from the words but now produc'd:) and the Wives and Mothers (or their servants for them) to the plainer work. As it is said, they were wont to be among the Romans, for *reftas parentes boni ominis causâ liberis confici curabant*, saies *Festus*, the Parents among them would make their Children none but *plane Cloaths*, to shew they must use themselves to *plaine dealing*. And seeing Weaving was a worke so well befeeming the better sort (as appears in *Crensa* the daughter of no worse man then *Erethema* King of Athens, and that noble Lady *Penelope*) I cannot but wonder at *Electra*; if she have put it among her complaints in that *verse*.

Αὐτὴ μὲν ὀνηροχθὺν κατέχει πύλον.

That she was kept to Weaving. For (it may be) her complaint was, rather that she could not be her own Woman, and Weave for her selfe, but must be still winning and never wearing, and starve in the Cooks shop. I must tell her thus much from ^a *Aristotle*, if she liv'd in a hate of levelling Democracy, though she were a married Woman (as she was ^a *Polit. l. 6. c.* but *πολυχόνητος παρδύον*) that or any work else would have ^{143.} been thought too much to little purpose. For saies he in such a case, *τοῖς ὑποτακτοῖς ἀνάγκη χρῆσθαι καὶ ὑποταξέῃ καὶ ἀπειρὸν ὅσων ἀκολούθως διὰ τὴν ἀδυναμίαν*, she must be forc'd to doe things her selfe for want of Servants, and so there could be no such thing at all as *Gynaconomy*, which might give the Wife any priviledge at all.

CAP. XIV.

De Uxorum & Filiarum Oecuria.

NOW the Wives besides their *γυναικωνίτις*, (their Bed-chamber shall I call it, or their Attiring roome, or their Dining-roome, just as the men had their *ανδρωνίτις*) had their *βιβλίου* too, to work in, as the Virgins had their *παιδιών* to play in, for I feare me, *unides chambres font dames folles*, and *Agamemnon* is of my mind.

b I. Poll. l. 1. c. 8.
c Eurip. Iphig.
in Aul. v. 737.

c Καὶ τὰς γ' ἐν οἴκῳ τὰς μὲν τὰς ἡμέρας.

That Maids at home shud not be left a lone.

'Tis true they were helpt so gadding abroad. Inſomuch that a man would think they had Sentinels set at their Chamber-doores, by the words immediately following the former,

Ὁ γὰρ οἶκος παρθεναῖσι φρουρὴν ἵκαλως.

And if their Daughters not yet shut fast in Wedlock, were kept so in safe custody, and as it were, in Prison (for which their *δικῆματα*, things which their Parents gave them to keep them quiet, was a small amends) what strong guards think you would they put upon their Wives; when they ty'd them up as good as ever any King in *Epirus* had to keep his daughter, if we may believe the complaint of one of their Women, in

a Aristoph. in, one of their Poets:

Theſtop.

— γυναικωνίτιν
Ζεφύριδαι ἐπὶ ἀκλουσίῃ ἡδὴ καὶ μὲν λυγρὰ
Τρυφῇ περὶ μᾶλλον, καὶ ἐν οἴκῳ μολοσιν
Τρίφυσι μορμολυκῇ τῇς μοιχῆς κύναι.

— besides the ſeales

Upon the Womens Chambers, barres they lay

To make us ſure, may more, their Maſtiff cures

They keep to frighte adulterers away.

No wonder then if the Houſe-keepers of Athens, were *δυνατοὶ* Houſe-dogs (as we call them) or *Keep-houſes*, when it was

goe out of one roome into another : for so it was with *Antigone*, when she went up to the top of the house to view the Army, as well may be conjectured by the words of her *Padagogus* (a Tutor, such as to whom they committed the bringing up of their Children Maids or Boyes)

Eurip. Phœniss.
v. 88.

Whether the Wives could change their Chambers without leave I know not, I believe they could hardly doe it without company, and the attendance of their Maids : as if they were going abroad, for so I remember *Penelope* went up to her Chamber, as *Homer* saies ;

The Woman's owne private chamber, (*Gynaecônistis*, *Gynœconites*, or *Gynœcon*, call it what you will) was (saith *Didymus*)

two stories high, like a nest, to make it the harder to climbe up to them : for (to tell you in his VVords) *ἀνὰ δύο ὀρεῖς ὡς κενὸν ἑστὶν ἰσθμὸν*

the People of ancient times, built their upper Chamber for the nonce. And *οἶα* they called them then, inso much that *Helen* having beene alwayes close-

bred up in such a chamber, is thought by some to be said to be hatcht of an Egge, either from the ovall fashion of the Roome, or the like signification of the name in the Greeke.

Whether they went up by the Ladder, or a paire of staires, 'tis not so easie to determine, as it was to get up, for when I call to mind what adoe the *Padagogus* (whom I lastly mentiond)

had to help up his Pupil by the hand ; I am apt to thinke that *οἰκὸς* from the *Parthenon*, and the tother to the *Gynœcon*, to have beene a ladder, and not a staire-case : heare how

the cries for helpe

Such a *καῖμα* had *Penelope* in *Homer*, but no such need of helpe ; for,

καίμα

Κάλυμμα δ' ὁ ἄλλος καταβήσεται ἐπὶ τῷ γένει.

Now a Woman if she went about any work that requir'd expedition, her fashion was *ἐπὶ γένει ζωνοῦσα*, as *Theocritus* ^{Id. 14.} saies, to be *nuda genu*, to pin up her coat to her knees, but no farther, for feare of being taken for a doxie. Such a one as in Hesiod is called *γυνὴ πυγυλά*, me thinks not so well rendred *nates ornata*, as * *ad nates succincta*, from the *stola*, too short to become the modesty of a Woman, or the use of the word among the Latins. I might here take occasion to speak a great deale of their apparell, and the over many ornaments which they used about their heads, their necks, their eares, their armes, and their fingers, and twenty other sorts of this kind, but because there has been promis'd a draught thereof from a pen able to doe it, I think it better to hold my hands. Besides, I am of *Pollux* * his mind in ^{L. 5. c. 2.} this, that for a good many of those names which we find in Authors, where they speake of this kind of things, *ἐπὶ γένει τὰς ἱστίας σκωροῖσιν*, διὰ τὸ ἀνδρὶ ἀνὰ χεῖρας ἢ πρὸ κατὰ στήν, εἴτε σπυρίδι, εἴτε πάλζοις, καὶ τῇ πρὸς ὀφθαλμοῖς, 'tis hard to know what fashion the things wereof; because it is hard to tell whether the Author be in jest or in earnest in the names.

CAP. XV.

De Adulterio.

IF a Man had plowd in another Mans ground, though not as a *Macchus manifestarius*, * but by enticements, and in a clancular way, and were taken *ἐν ἔργῳ* (as they call'd ^{* Plant. in Bacchid.} it) in the fact it was counted so much the worse, and he that found him, might abuse him as much as he pleas'd: yea and kill him too, if the Cuckold did desire it, (and no doubt, but sometimes he had *hay in his Hornes*. If the fellow had no mind to meddle with him himselfe, he might have him before the *Thesmotheta*, and cause him to be punished at the pleasure

* Poll. 1. 8. c. 9.

pleasure of the * Judges. The ordinary manner of punishing an adulterer, had as little modesty as the crime it self; it was called either *tracriptis*, or *paradosis* synecdochically the part for the whole. for having pluckt off the haire of his privities, they threw hot ashes in the place, and thrust up a Raddish or a Mullet into his fundiment, according to that of Juvenall, *Quosdam mochos & ungulis intrat*: Insomuch that ever after he was disgracefully call'd *injunctor*. A punishment little enough for so great a vice, so great I say, that *Solon* is thought to have tolerated the publike use of Harlots (as I formerly told you) of purpose to prevent it, And for the Woman having thus violated the Lawes of the gods (or the men rather, for they were better) she was not only forbid to goe to the Temples, but if she went any where else with the ornaments and attire which other Women wore, it was lawfull for any that met her to take them, and teare them, and if her husband lay with her after, he was branded for *ἄρκυς*, a base companion. On the other side, if the Women were forc'd, and openly abus'd, the Adulterers punishment then was no more then a fine. and you will not so much wonder at this manner of dealing with him, if you consider how the other commits Adultery with the mind too, as well as with the body of the Woman; and is so much more the dangerous of the two, as he that workes by a Mine, or can get in at a private way, then he that must breake the doore. For prooffe whereof, if the Adultery of *Agrysthus* and *Clytemnestra* which proceeded to the death of *Agamemnon* be not sufficient, I referre you to that practice of *Sejanus*: who having on a time receiv'd an affront from *Drusus*, had no other way to be reveng'd, *Cynthia* *remansit* (saies * Tacitus) *promptissimum visum ad uxorem ejus* *Livia* *conversam hanc ut amens incestu adulteris, prelois ad conjugis spem, consorcium Regni, & necem mariti impulsit.* In like manner, if a Man had ravish'd a young Woman, (so she were free borne,) his punishment was a fine, viz. a thousand

Drachme

* L. 4. Aural.

b1sam pre
Pyrrb.

Drachma, but then besides that, he was to marry her too; (unless it could be made appear she had taken something of him in consideration) which puts me in mind of a story of the *Massanian* in *Pausanias*: who to compell *Ariffademu* to give him his Daughter to Wife, pleaded that he had brought her with child: whereupon he to evidence the contrary, kill'd her with his own hand, and cut up her belly worle then *Virginis*. There was a time when a ravisher of a Virgin was to be ston'd shall I say, or preisd to death, for they called such a punishment *λίσσις καὶ θάνατος*, as *Homer* speaks,

Λίσσιν ἴσσι καὶ θάνατον ἴσιχ' ἴσσι ἔσθας.



Cc2

LIB. 5.





LIBER QVINTUS.

CAP. I.

De Puerperarum Religione, &c.

HE Athenians (saies Plutarch in his *Marriage exhortations*) had three sacred plowings. One in the *Sciron*, another in the *Raria*, and another called *Buzugion*: but yet, saies he, ὁ πάντων ἱερῶ-
τατος ὅστις ὁ γαυνήσθαι ἀνδρῶν, καὶ ἀρετῶν ἐπὶ παῖδων
τελέσται, the plowing for Children is the best Husbandry.
In that he calls it *plowing* (a word very sutable to a *Conjugall*
condition) he agrees with the expressions commonly used
by the Greekes of χθονί, and Ἀρούρα, and Αὔλαξ, concerning
the Women. For as* *Aristotle* saies in his *Politicks*, ἀπολαύοντα
φαιδρῶν τὰ γυναικῶν ἡ ἐχέτω, ὥστε καὶ τὰ εὐθιμένα τῷ γυναι: as also
with the use of the word ἀρεῖν for to *beget*, as you have in
Sophocles his *Oedipus Tyrannus* ἠρώδης, and in his *Antigone* ἀρώτου-
ν in the same sence. So *Aristoteles* in one of his *Epistles*
(speaking of a Woman to be Married) saies ἡ ἀρετὴ τοῦ
ανδρῶν. And *Moschus* has an *Epigramme* of purpose upon Ἐρωίς A-
ρετῶν. The Latine word *Sator* answers very well to it, and so
would

* L. 7. 3. 67.

a L. 1. Ep. 18.

would *Inſinor* to the word βλάστην a bud, and βλαστήνῃ, so commonly used in *Sophocles* and other Authors in the same sence. Now for a Woman with child, it was sometime the custome for about forty daies before her time, to abstaine from going to the Temples, and pray at home. But then *Aristoteles** advice could not be followed, who would have a Law made to compell Women with child, to goe every day in Pilgrimage a certaine journey, to doe service to one or other of the Gods of Generation, ἥτις εὐαγγέλιον τῷ περὶ τῆς γενέσεως τιμῶν, and his reason was, that they might not ἐκδυσμῶν grow *unlusty* by sitting still, but by this kind of travelling prepare their bodies for a worse: as *Plutarch* saies, *Lycurgus* caused the Maids of *Sparta* to use the exercises of wrestling, and coytng, and shooting and the like, that by this means having confirm'd their own health and strength, they might make the stronger Children, and might the better ἀγωνίζονται πρὸς τοὺς ὀπίσθους, wrestle with the *throwes*. The principall god whom they pray'd unto, especially in the time of travell was *Diana*, cal'd by them Ἐιλιθία ὑπὸ τῷ ἱερῷ, from her readinesse to come to the woman at a call, or a crying out:

—Aperire partus(a)

a Horat. Carm. Sac,

Lenis Ilithia—

So that from the office of a Hand-woman, and her handy-nesse or *dexterity*, and willingnesse to performe it, she was worshipped by the *Romans* under the name o' *Egeria*, quod eam pararent facile Conceptam alvum egerere, saies *Festus*, an sometime, under the name of *Facilina*.

—Facilina templa Diana. b

Either a *face*, because she was painted with a Torch in her hand; (as if she did but hold the Candle to it) and so was *Ilithia* by the *Greeks*, ὅτι γυναικὶς ἐν ἱερῷ αὐτῆς οὖν αὖτὴν αὐτὴν ὀπίσθους, (saies *Pausanias* in *Arcadicis*) because the paines of a Travell are so hott: or else from *facilis*, easy and without difficulty to be woone.

—Gravidis facilis Lucina puellis.*

being cOvid. Fast l. 2.
likewise

likewise for the same reason called by the Greekes *ἡ ἑσπέρη*: as by *Orpheus*, by whom she is also termed *ἡ ἑσπέρη*, *ἡ ἑσπέρη*, and *ἡ ἑσπέρη*, and *ἡ ἑσπέρη*, because she stood still ready as it were at the doore, and was alwaies at hand to doe the work of a hand-woman — in voto parturientis ades.

d Id.

Or lastly from *facilis* easy, and without paine, because she gave the Woman *facilem partum*, as he saies

Ut solvat partus mollescit illa suos.

For the same cause they gave her also the title of *Γενετριάς* as the Latins did that of *Genetrix*,

Sive in Lucina probus vocari,

Sen Genetrix.

To this purpose I remember a jest related by *Cicero* of one *Timæus*, made upon the burning of her Temple at *Ephesus* neer about the time that *Alexander* was borne: *Nom esse mirandum, quod Diana occupata in adiuvandâ Olympiâ Alexandro gravidâ domo abisset*, that it was no wonder because *Diana*, was then taken up in helping *Olympia* and yet this jest (as dry as it is) *Plutarch* is so far from liking, that he saies it was cold enough to have extinguish'd the flames. Last of all she was also called *ἡ εὐφροσύνη*, quasi *ἡ εὐφροσύνη* *ἡ εὐφροσύνη* *ἡ εὐφροσύνη*, saies the 'Scholiast', as much as to say *Eucifera* or *Lucina*. For by this name she was most of all adored by the Romans too, according to that of *Ovid*.

a *Aristoph. in Lysist.*

Dicite, in nobis lucem Lucina, dedisti:

Dicite, in voto parturientis ades.

b L. 1. de Nat. D. or.
c L. 4. de Ling. Lat.

Now this *Lucina* (saith ^b *Cicero*) was nothing but the Moon: *Luna à lucendo nominata est, eadem est enim Lucina.* And the Moon being (as ^c *Varro* saith) *nascensiu dux*, was therefore worshipped by the women in travell, *quod partus maturescens sepe aut nonnunquam novam Luna cursum.* Or because the Moon by the filling and opening moisture of her influence, *graviditate partum afferat, maturitateq; gignendi*, as the *Ovidian* said in the same place. If you chance to meet with a *Plutarch* number, as you have in *Homæus* — *ἡ Εὐφροσύνη*, and in *Aristotle*

Aristotle *ἡ δὲ τῶν ὀνομάτων*, &c. you may take it to be in reference only to severall names of one and the same *Diana* and in especiall manner to those three viz. *Lucina* in Heaven, *Diana* above ground & *Proserpina* beneath in regard to which the VVomen among the Latins, used to call her *Diva triformis*, in their prayers at the time of Child-bearing,

*Quæ laborantis utero puellas
Ter vocata audis, adimmiq; letabo
Diva triformis.*

Diana should be a Gentle-VVomen by the number of her names. *Diana*, I said; for that was the ground, or the principall name: all the other names seeme to be but the descant, or so many *Epithetes*, and *Sur-names* upon it. So in *Enripidis* his *Hippolytus* you have.

*Τὰν Ἀ' ὀλοχὸν Οὐρανίαν
Τέλειαν καὶ ἑωσπύριον
Ἀρτέμιον.*

In another tragedy Πλάτων *Ἀρτέμιον ὀλοχίαν* and

— *οὐρανίαν ἑωσπύριον*. *Artemis* or *Diana* stands still the substantive, and all the rest hang like so many Adjectives. Besides these to the Moone, they talke of other Sacrifices to they know not whom themselves, whom they worshipped by the name of *Τριπύρην*. *Costus*, *Gyges*, and *Briareus* say some. So many windes, saies one (a) (that which is thought to be meant by the Gyants in the Fables.) But what have the women to doe VVith the VVind? it can blow them no good, but a *Tympany*, and so puffe them up with the conceit of a Child. *Orpheus* calls them by the name of *Amalceides*, *Protaclius*, and *Protaerion* and *Philochorus* saies, they were the three first men that were begotten. And here I must tell you of somewhat to be done by the Husband too; for he was to Sacrifice to the Nymphs, and pray to them then for the bringing forth of the child, as he was afterwards to give them thanks for the bringing it up. And thus much I conjecture by those words of *Orestes*, when one told him that

aEtymol. D.
Eion.

that he saw *Aegysus* Sacrificing to the Nymphes.

a *Enrip Elest.*
v 616.

Τεσσαρταίδος ἢ ὡς αἰδερτοῦτος;
For breeding was it, or for bringing forth?

CAP. II.

De Puerperio, & fœtu Masculo.

FOR the place where they lay in, whether it were a Chamber kept of purpose for that use I cannot tell; neither durit I conclude as much by the *ἄλλοι θελαμοι* in *Enripides* where speaking of *Jupiter* and *Bacchus*, he saies,

b In *Bacch.*
v. 96.

ἂν ὅστις δ' αὖτις ἴν
Διῆται θελαμοι.

At the time of travell, they were wont to take *Palme* branches and hold them in their hands, as thinking they had a vertue either to conquer the paine, (for a palme branch was a token of Conquest) or to make them beare up under the burthen the better, (for no weight will make a palme-brance goe downward) according to that of *Theognis*.

— *ὅτι θελαμοι ἄνθρω*

δοῖν & παῖδός γαίρ ἰσχυροί.

c *De Civ. Dei*
l. 15 c. 22.

I doe not read that ever before travell they stood in feare of such things as *Incubi*, and *Fœni*, and *Sylvani*, as the Romans did, who (as *St. Austin* saies) suppos'd those Hobgoblins *improbos sape extisse mulieribus, & earum appetisse, ac peregisse concubitum*. Or that after the delivery, they kept three men of purpose to sit up all night, one with an Axe, and another with a Pestle, and another with a Broome, cutting and beating, and sweeping at the thresholds to keep (a) *Sylvanus* off from coming to hurt the Woman for having child without him. I hope they had more wit. When the Woman was delivered, if it hapened to be a Male, then what joy and confidence of the building of their house (as the Hebrew phrase is) for *partu viri fundavit familiam*, saies *Apuleius*, such a one they accounted as a *Pillar* thereof, *κίονα δούνα*, saies *Lycophron* of *Hættor*, and *ἑῖνα ἀμφοτέρω κίονα*, saies *Pinder* of the same.

L. 10. Met.

same. *Iphigenia* her selfe, when she dreamt of the fall of a house, could interpret the Pillars for so many Sons. For saies shee,

Στόλοι θύκων ἐστὶ πύλαις ἄγονται

The Males are pillars of a family.

And very good reason the men should beare the name of the Pillars of the house, if the Pillars of the House can beare the names, and the figures of the men. As they doe many of them to this day. Names they made choyce of the best, such as *ΑΤΛΑΝΤΙΣ* among the Greekes, and *Telamones* among the Latins: but indeede the figure was commonly of the worst, with a hunch back, bowing under the weight, and therefore they were called *Gibbosi*, according to that in *Martial*.

— *Rideat Atlas cum Compare Gibbo.*

Besides in ancient time, 'twas an ordinary thing to erect a Pillar instead of a *Statue*, or the Image of a man.

C A P. III.

De infantibus lavandis & ungendis.

THE Child as soon as it was borne, was washt in Water (or else in Wine, if they follow'd the *Lacedæmonian* fashion, and desir'd to prove, shall I say, or to improve the strength of the Infant) of this washing mention is made in *Plautus* his *Amphitryon* thus,

Postquam peperit pueros, lavare iussit; nos occupimus.

Sed puer ille quem ego lavi, ut magnus est & multum valet!

and so likewise in *Lycophron* (for I thinke it may be meant of the child, as well as the Mother) where he speaks of *Priamus* his putting to death the Infant *Munippus* (as he did his Mother *Cilla*, rather then *Hecuba* her sister, and her sonne *Alexander*) though the Oracle named no body, but only bid him kill τὴν τέκνον & τὸ γυναικί, the Mother and the Child, he did it saies he.

CAP. IV.

De Cribulâ, &c.

THE Child being washed, it was wrapt in a cloth Wo-
ven for the purpose by the Mother in the time of her
Virginity; as may be conjectur'd by that which *Crius* made
for *Ion*. In this cloth the *Erethida* wrought the Image of
the *Gorgon*, and the Snakes of her head, as it was in *Minerva's*
Aegis, by helpe. whereof *Percus* had cut it off. Besides the
likenesse of two Dragons drawn in gold, by *Minerva's* own
command, and in memory of *Erichonius*: who being borne
of nothing but *Vulcan's* seed spilt on the ground in forcing of
the goddesse, and having feet like a Dragon was exposed
and committed by her, to the custody of two vigilant Dra-
gons.

Eurip. in Ion.
U. 25, & 1427.
Says the Poet: and from
thence came the custome I speake of. And yet perhaps nei-
ther those Dragons, nor the others in imitation of them,
were any thing else but emblems, used by the authors to ex-
presse the narrow and watchfull care that was, or ought to
be had in the breeding of the child; for so they are like to
have been assigned for keepers of other things too, as of the
apples of the *Hesperides* &c. & that because of their quicknes
of sight, according to *Festus*: *Dracones dicti et re spaciunt, quod*
est videre: clarissima enim habebant oculorum aciem quâ ex causa
incubantes eos thesauris custodia causâ sinxerunt. Being wrapt in
the cloth instead of being put in a cradle, it was either layd
upon a *Clypeus*, as an omen of fortitude in a time of Warre:
(& thus was *Hercules* himselfe, and the *Lacedæmonians* gene-
rally used; thus also the * *Celts* used the children when they * *Strab. l. 7.*
threw them into the *Rhene*: or else upon a *Vannus* or *Ventila-*

*labrum quod alimentorum copia & bonitatis Symbolum conje-
bant faies Rhodigini, as an omen of peace and plenty.*

CAP. V.

De Infantis gestatione circa focum, & de nominis impositione.

WHen the child was five daies old, they took it and carried it about the hearth running: perchance to initiate him to the *Lares*, and make him one of the house. At the same time the custome was for the Midwives to wash their hands. Now in token of joy for having a child the Parents bedecked their house with Garlands, and in congratulation the kindred that intended to be at the naming-feast, sent their *γυναικες δαίης* (as *Aeschylus* calls them in *Eumenides*) before, as they have used to doe with us at a *Christning*. the things which they sent, were commonly *Polypodes*, and *Sepia*, whether as rarities, or for what reason I am yet to seeke. The verses of *Eubolus* cited by *Athenius* c. 2. speake as if those things were not kept till the feast, but us'd the same day, as likewise Doves, and Thrushes, and Coleworts with oyle, and tosted pieces of *Chersonesus-cheese*, and I know not what: the whole solemnity of the day is called *Ἀποδεδειγμένη*, and so is the *Ganion*, or *γυναικῶν δαίη*, *δαίη*. *Ἀποδεδειγμένη*, from the running about the hearth (which it seemes was plac'd in the midst of the roome) or as we may call it *Dancing about our cole fire*, for we read of no more but the hearth: but surely there must be a fire, for *Hesychius* saies, those that carried the child must be naked. The naming-feast which I mention'd, was kept upon the seventh day after the Birth, saies *Aristotle*: and his reason is, because that day was observ'd to be very criticall to most things, *τὴν ἡμέραν γὰρ ἀπὸ τῆς τῆς ἐξ ἡμέρας*, and therefore, saies he. when that day came, if they perceiv'd the child to be well, then they presently gave it a name, *ὡς μεδίσσας μάλιστα τὴν ὀνομασίαν*, as presuming it

bE. 7. de Hist.

An

it would continue so. But (with reverence be it spoken) I rather believe it to have been upon the tenth day (or the tenth night rather) because the feast which they kept was called *ἄρτα* and those which then sacrific'd (for that was to be done first) were said to *ἀρτῶν δύνει* or *ἀρτῶν ἱστέον*; and at the same feast (saies *Snidas*) were the Kinred wont to meet all together, to be witnesses (as we call it) to the naming of the child, after the manner of the Romans at the *Nominalia*. Againe, besides the authority of a Scholiast upon the word *ἄρτα* (in *Avibm Aristophanis*) I have the plaine testimony of the Poet himselfe in the same Comedy in another place, where he brings in *Pistheteros* thus speaking of Athens, in an allusion to the custome,

Οὐκ ἄρτι δὴν τῶν ἀρτῶν ταῦτ' ἐστὶ
καὶ τὸν μὲν ὁ πατὴρ παύσις νῦν δὲ δούλω.

Now a * Father might give what name he pleas'd to any of ^a *Eustab.* in his children: but usually the eldest sonne was called by the ^{11.5.} name of the Grand-father. I cannot say that they kept this name, and had no more: for many times they chang'd their name, as they chang'd their condition. Thus the daughter of *Proteus*, when she came to be elder and wiser, assumed the name of *Theonoe*; thus * *Leucippe* when she was bought, was ^{13.} new-nam'd *Lacana*; and *Ismenias*, *Atraces*, when he became ^a *chil. Tat.* enslav'd. And indeed for the Servants, it was an ordinary ^{15.} thing to give up their names, and all to their Masters: who ^{*Eustab.* 1.9.} presently gave them new, such as they thought fit. Either from the Country, ὁ *Σύες*, or the colour and complexion, as ὁ *ἔαρδιος* or ὁ *ωππίσις*; or some good quality in him, as ὁ *πρόβ.* *Bibli.* *σέ*, and ὁ *σπουδω*, or else from the day or the time whereon ^{*olb. Cod.* 1279.} they bought him, as ὁ *Νευμῆσις*. At Rome the Master gave them a name of their owne: but 'twas when they set them free, and so a new name was a token of liberty too: or of something better, as of an adoption, (when the adopters ^{*See Rev.* 3. 17.} name was the better of the two) or some other good fortune: which made him in *Lucian*, when an Estate fell to him,

to change his name from *Simon* to *Simonides*, and thus they tooke new names when they came to be made Kings, as among the *Persians* &c. or gods, as every where besides, which appears in those names of *Palamon* and *Quirinus*, & a great many more.

CAP. VI.

De Puerperarum Lustrationibus.

THE Mother after her delivery (though some say it was done after the first night lying with her Husband) hung up her *Zona* to *Diana* *Δυσίωνα*, (*Cinxia* you may call her in Latine) and her clothes too (saies *Callimachus*) to *Diana* *Χιτών*, untill she were purif'd, she was as carefully shun'd, as any Woman of the Jewes, insomuch that reckoning her among the *μυῖα*, they loathed to goe into the house where she lay, as much as if she had layn for dead: or if they happened to goe in unwittingly or by constraint, when they came forth againe, they would be sure to wash, whence that of *Diog. Laertius* in the life of *Pythagoras*, *ὅτι τε κἀκεῖ ἐλθὼν ἐν ἡμετέροις πατρὶσι*, which puts me in mind of *Iphigenia* in *Euripides*: when bemoaning the condition of *Orestes*, whom the *Scythians* designed for a Sacrifice to *Diana*, she spake her mind so plainly in relation to her curiousfesse, to have no body come neere her, that came from a Woman in Child-bed, or a laughter, or a funerall, &c. *I defy* (saies she) *the hypocrisy of that Goddess whatever she be, that shall take delight in the murdering of men, and yet notwithstanding out of purity forsooth, shall forbid such & such to come neere her Altars.*

— α β γ δ ε ζ η θ ι κ λ μ ν ξ ο π ρ σ τ υ φ χ ψ ω

Η δ λ ο χ ε ι α, η ν κ α π ο δ ι λ η χ ε ι ν

Ευμειν α τ ε ι γ γ α, ω σ α γ ε ν α ι η γ υ ν α ν ο ρ.

A saying so cutting to the folly of the best of the heathen Theology, that it would have sounded very well from the mouth

mouth of a Christian. For *Thucydides* saies, that the *Athenians*, for feare the holy Ile of *Delos*, should by this meanes be polloted, made a law, that no Woman should lye in for child there, but she must be remov'd to *Rhenia*, an Island neere adjoyning. What day she was purifi'd in, I cannot yet determine, and I remember the question put in *Euripides*:

Ἀλλ' ἥλεις ἐν ἡμέρῃ τεσσαρῶν ἡμέρῃ.

Whether it were at the time of the τεσσαρῆς, the feast that was kept at the forty dayes end (for so many dayes she was to keep in after her delivery, as well as before) or whether it were ἐν ἡμέρῃ τεσσάρῃ παιδὸς, when the child was a seven-night old, (as we say a seven night, counting nothing but the nights: for I doe not think 'tis the tenth Month) I doe not well know: but *Electra* saies it was so,

δικάτη τεσσάρῃ παιδὸς, ὡς νομίζετ'.

Whensoever the time was: the Woman, after she had wash'd away her λούματα in the river (as *Rhea* did hers in the river *Lymax* so called from * thence) she her selfe was to Sacrifice to *Diana*, for helping her to a child: and her Husband * *Pausan* in *Ach.* to the Nymphes, for helping him to such a Wife: or both (if you will) to returne their thanks, that the child came in its due time. And this one calls παιδὸς ἀεθμὸν τεσσαρῶν ἡμέρῃ. It may be in case of weaknesse, or if she were ignorant of rites (as she might be at the first) another did it for her, as *Clytemnestra* did for *Electra* upon her request. But indeed it should be the Midwife by right, as *Clytemnestra* her selfe confessed,

Ἄλλοτε δ' ἔργον, ἢ σ' αὖτις ἐν τόκῳ.

Eurip. Electr.

During her lying in, the greatest part of her food was colled wort. *v. 1118.*

CAP.

CAP. VII.

De Nutricibus.

THE Nurses during the time of sucking, were called *τιτταί* (from *τιττει* the same that *μαστ* the pappes) but after they came to be Weaned (*ἀπὸ γαλακτῆος*) *ἑσπ* dry Nurses. Now the custome was for the Nurses (the better to harden the Children *usu liberioris* * *αἰνῶ*, and to make the Nurses the more neat and cleanly) to be often carrying the children abroad in the waies and the streets: and in case they should be unquiet, the Scholiast upon those words of *Aristophanes*,

* Rhodig. ex
Plat.

δοῦμαι χρῆσθαι σπογγῇ βεβουμένην.

Saies they were wont to have their sponge full of hony, in a little pot alwaies ready for the purpose. Of all Women they counted a *Lacedemonian* the fittest for a Nurse, (and such a one *Alcibiades* had himselfe.) Or rather indeed the *Athenian* Women were so proud, that they counted it a disparagement to them, to be nurses themselves. And therefore the Woman in *Demosthenes*, when it was objected to her, that she had sometimes used this base employment, was faine to excuse it, by the necessity of the Famine, which was in the City at that time. And so likewise you shall finde *Hecuba* in *Euripides* complayning of her unhappines, that she must be forced to such an office as this was. When they would lull as we call it) or lalle a child a sleepe, they used *lallare* to cry *λάλα*, or *σαυμαλαῶ*, to sing songs to it. Their songs they called *καταβουκαλῆσεις*, and sometimes *νῦννια*: (for so is *nania* used in the Latine too, as in *Arnobius lib. 7. Somno occupari ut possint leves audienda sunt nania*.) such a kind of song is that in *Theophrastus*.

Εὐδατ' ἐμὰ βρώσια γλυκερόν εἰ ἐγέρσιμα ὕπνον
Εὐδατ' ἐμὰ ψυχὰς δὲ ἀλφειῶν, ὕπνῳ πικρὰ

* ΟΛΓΙΝ

Ὁλκοι τὰ μικρὰ καὶ τὰ μεγάλα καὶ τὰ μικρὰ.

Sleep my little soules, &c.

For thus they were wont to *κατακλιθεῖν* to the child, calling it also sometimes *πρόσωπον*, or *παρρησία*, or *παρρησία* and the like.

CAP. VIII.

De expositione Infantum.

BUT we shall have no need to trouble our selves to get Nurfes, if the child either dye of it selfe, or be *exposed* to dye by the Parent. If it dye in the time of it's infancy (before it had teeth saies *Pliny*) it was to have but a cold buriall without any fire, or any funerall sacrifice or solemnity in Mourning or otherwise As being (in the words of * *Juvenal*) *minor igne rogi*. Which practise is by *Plutarch* in his *Consolation to his Wife*, produced for an argument, to persuade her not to grieve for the death of her child; Saies he *ἐν τῇ ἑσπερίᾳ τῇ πολυτελείᾳ καὶ τῇ τιμῇ τῷ τῷ*. The custome of *exposing* childring, which the Grecians call *ἐκτίσις*, with the people of ancient times was very usuall; it was exercised upon such children as were lame, or deformed, or defective in any of their Members. We * read indeed that *Moses* was used thus because he was *μοῖρα* or a godly child; but he was rather *hidden* from *Pharaoh*; then *exposed* to the river. This practise was in most places at the pleasure of the parent: but at *Sparta* I read that they took better advice: for there they had a Committee of purpose called by them *ἄνδρες* appointed to examine every child, whether it were *ἰσχυρὸς* & *ῥωμαῖος*, found or not. The places where they exposed them, were sometimes Rivers and Lakes, such as *Moses* was put in by his Mother, and *Romulus* and *Remus* by their Nourle *Aemilius*; sometimes a sinke or a gutter, according to that in *Juvenal*.

* *Sat. 8.*

* *Exod. 7. v. 2.*

—ὅτι αἱ σάφο

Ad spurcos decepta lacus. Sometimes a deep pit, such as the *Lacedemonians* had at *Taygetum* in common for all, sometimes Woods and desert places, such as *Oedipus* had, as *Seneca* saies: & in alta nemora pabulum mist feris *Avidus*— and sometimes the wide Sea, as *Justin* saies of one *Habides*, (if that be his name,) *Gargoris Habidem nepotem suum in mare projecit*. If a child were exposed any where upon the Land, after they had swathed it in swaddling bands, they put it in an earthen pot. Such a pot some would have to be meant by the *Cantharus* in *Terence* his *Andria*.

—verum vidi Cantharum

Suffarcinatum. As if it were *Suffasciatum*. Whereas others would have you read it *Cantharum*, for an old Woman of that name, and *suffarcinatum*, for as much as *succinctum*. It is sometimes called *δεσμωτήρ*, as by *Aristophanes* in *Ranis*, where he speaks of *Oedipus* thus

—ὅτι τὸν γὰρ δεσμωτήρ

ἔχει δεσμωτὴν ἐν δεσμωτῇ

And sometimes *χοῦρα*, saies the Scholiast upon the same place, whence comes *χορὴν* exponere. What kind of thing that *χοῦρα* was, wherein *Cressa* exposed her Bastard in a dock in the *Acropolis*; or whereof it was made, I cannot so well determine. *Euripides* saies it was *χοῦρα* a vessell, and that the child was wrapt up in a skinne, or a leather, and put into it, according to that

—ἀναμύθηται οὐτός

ἔμικτον ἀντήρηται.

He thinks it might be rendred *urna*, and more properly so then *Adfer* ἄδφρ can be: for first he saies there was *οὐρά* & *ἀντήρηται* skinne or leather, roll'd or folded up, such as some of our Chests have. 2. It was fastend or lock'd of one side: *ἀντήρηται* ad ἀντή and *οὐρά* οὐρά, as our trunks are. 3. It was sound also, and fit to be tumbled as he saies,

καὶ τὴν οὐρανὸν ὡς τὴν οὐρανὸν

Κοῖαν

Κόλιος ἐστὶν ἀντίπαρος ἀνθρώπου καὶ κύνος

And for ἀντίπαρος, that will serve well enough for any such thing, as well as *κύνος*, or a *vessel*. If the child were exposed on the Water, it was usually put in a thing made like a basket made of ozers, or bulrushes, daub'd and clos'd with slime and pitch, such as that we read of in * *Exodus*. But though they thus set him out to the mercy of fortune, they would be sure to set him forth too, in the best manner they could, with rings, and jewels, and garlands, and many precious ornaments, either in a way of mourning, to doe as they did to the dead, according to that

— αὐτὸν εἶχε περὶ τοῦ χάλιδου

* Eurip. Ion. v. 26.

Τὸν περὶ τοῦ χάλιδου, ὅς ἐστιν ἀντίπαρος.

Or in a way of care and providence, that if it liv'd, and any one happen'd to find it so lying, and would * *take it up* (as they call it) he might have his *τεκνοῖα*, or *ἐκπαιδεία*, his charges to breed him advanc'd to his hand : and if it dyed, there might be enough for him, that would bestow the paines, to bestow the cost too in the burying, according to that in * *Terence*.

— cum exponendam do illi, degito annulum

* Heautont. Act. 1.

Detraho, & cum ut unā cum puellā exponeret

Si moreretur, ne expers partis esses de nostris bonis.

These *ταῖγια*, or *crepandia*, most commonly were fastned about their necks, and were therefore called *αἰσίογισα*, as they were likewise called *ζωνειόματα*; for they were many times, bottles and bells, and such like toys (and so you must distinguish betwixt ornaments & marks) because they were for another end yet besides the former, *viz.* *ἵνα αὐτὸν ἀγνοῦν* (*sates* one) not to adorne him, but to marke him so as to know him againe, and to set the parents name therein, as we use to fasten collars and such like things, about the necks of our dogs : and it may be the rattle-bells were fastned to find him by the noyse, as we doe our Hawkes. For you must know, every child that was exposed, was not exposed with this in-

* Dio Chrysost.

tent to be killed (as some would have *exponere* and *necare* to be little different) for many times they did it to hide it only , out of feare it would be killed , if it were not exposed (as it was with *Moses*) and sometimes (if it were a Bastard) they put it out of purpose to have some body nurse it , for if she bread it up her selfe , every body would know it . Besides , when they were exposed with that intent , the parents for the most , part had not their ends , for none have proved more famous men then such as were exposed , as might be made appeare by sundry examples . At the best , exposing in my mind was very hard dealing , and therefore the *Thebans* (whom *Ælian* commends for their humanity) made a Law to forbid it : and so did the Romans too afterward : among whom , no exposed child could be free of the City . And yet *Aristotle* could afford to prescribe it , *ἡν οὐκ ἔστιν ἀποδοῦναι τῷ πατρὶ* . But he was then in *Politicks* , and that made him forget his *Physicks* , or his naturall affection . Our putting our children to Nurse , many times proves little better then exposing . Another way there was of carrying a child into another Country , where it might live in secret , and secure from an enemy : as *Orestes* did in *Phocis* , from the rage of *Aegisthus* . And therefore *Sophocles* speaking of his manner of life in his youth , calls it *ἐκπολιτὶς ἡβλῆ* ; and so you might have called him *ἐκπολιτὶς* , in the words of *Lycophron* : but enough of exposing . I will proceed to speak of the customes they used in education : only because their practise was different according to the birth of the child , it will be necessary to speak a word first of the severall sorts of children , in regard of their Birth or Parentage .

CAP. IX.

De Liberorum diversitate.

According to the Scholiast upon *Homer*; there were four sorts of Sonnes. 1. *ὄρθρος*, or *ὄρθρος*, in Latine *Legitimus*, & ἐν νόμῳ ἀκούειν γαμῶν, the sonne of a married free Woman. 2. *ὁ νόθος*, qui Latine *reddi non potest*, saies * *Quintilian*, the sonne either of a forreigne Woman, or a Concubine; such a sonne, if his Father were but a private man, might have nothing to doe with the name, or the kindred of his Fether, διὰ τὸ τῷ νόθῳ οὐδὲν ἀρχαῖον saies *Aristophanes*; * and if the case were thus when the Mother was a stranger, how just a cause had *Ion* in the Poet, to complain as he did!

* L. 3. c. 6.

* In *Avib*;

Eurip. v.

191.

Πατρὶς ἰσχυρὸς, αὐτὸς δὲ νόθος. But if the father were a Prince, or some great Potentate (if we may believe *Eusebii* upon *Homer* concerning *Tence* who was a *nothus* himselfe) being well born he must needs be lawfully borne, and so he was held in as great esteeme as any other, and enjoy'd his inheritance: *consuetudinis Regia fuit ut legitimam uxorem non habentes aliquam licet captivam tamen pro legitimâ haberent, ut liberi ex ipsâ nati succederent*, saies *Servius*. Whereas the other must be pop'd along with a portion only of a thousand *drachmæ* at the most: * this portion they called *μερίδα*, which they had in the nature of gifts, like *מנה* which † *Abraham* gave to the sonnes of his concubines: † Gen. 25. c. 6. it was the value of *πέντε μιν* of five mine saies the Scholiast upon *Aristophanes* in *Avibus*, where I remember how *Hercules* (*Jupiters* bastard by *Almena* the Wife of *Amphiryon*) when *Pistheteros* had told him, that being νόθος, by the Law he could not lay claime to the least part of his fathers estate, makes answer thus;

b 11. 8.

* *Harpoc.*

† Gen. 25. c. 6.

De Liberatorum educatione.

IT is said of Greece, that it took the best course in breeding up of Children, of any Country in the world. In so much that *Euripides* is therefore thought to have given it the Epithete of *Καλλίστη*, by way of excellence, above the rest. But how is it then that *Homer* gives the same to *Libya*: as *Cicero* does that of a *Nidulus*. In *Aristophanes* his *Thesmophoriazusa*, the *Præco*, calling upon the Women, to provide to sacrifice to such and such Gods, among the rest brings in

But whether this *παιδεία* here be *Tellu* in general, the Mother and the Nurse of the Creatures; or whether it be only, *Tellu Attica*, *Athenis* is *ἡ ἐχολή*, the best Nurse of the best, I know not, but thus much is deliver'd by *Suidas*, viz. that *Erichonius* the poore expos'd child of *Vulcan*, in a thankfull acknowledgement of his education in that land, first sacrific'd to this *ἡ ἑκατόβολος*, and having built an Alter of purpose to her, made a Law that whosoever would sacrifice to any other god should *ταῦτη προσέειπε*, doe it to her first. Well let us see a little what their manner of education was. They say the Children were usually taught *πρῶτον γυμνασίων, δεύτερον δὲ σχολῶν*, first to swimme and drue and, then to read, Very good method. If the Father was poore, he was brought up to a trade; if able and rich, to Philosophy, Musick, Gymnasticall exercises, hunting and the like. If he were brought up to no calling at all, in case his Father should come to poverty, he was not bound to maintaine him, as otherwise he was. * *Plut. in Solon.* Many times the boyes were taken up, and maintained by the greater sort, in a lustfull manner (as they have been by the Romans) and were called their *παῖδες* Pages: all such *Cata-* * *Hesiod.* *nides* of *Gaumes* were usually called *παῖδες*, though, I know.

know, πῶλ and σκυρδς too, are frequently used by *Sophocles* and others, in no ill meaning at all.

C A P. XI.

De Puerorum Castigatione, &c.

IF a boy at any time were refractory, and stubborne in committing a fault, the best means the Mother could use to persuade him to leave it, was to shew him her breasts, *ὡς ἂν αὖτ' αὖτ' ἰκατοῖται*, saies the Scholiast upon *Euripides*, as the most powerfull motive she had. But the Fathers and the Masters took another course with them. If a boy had deserved to be whipt, he should be sure enough of his wages from *them*, for they tyed him fast, *τῷ ξύλῳ*, to a block, to make him kisse the post, or *τῷ ῥάβδῳ*, to a stake, or a pinne, and so whipt him. And thus to be punished they called it *δυνατίζεσθαι*. *Δυνατίζεσθαι* *χάσαι*, saies he in * *Aristophanes*, which is rendred by *Frischlin*, *Distētus affigēre humi*, as if they stretcht him out every way as much as they could, and tyed his neck, and armes, & legges, too pinnes fastned in the ground for that purpose, to keep him from striving. I know not whether this were the same as they called * *τυμπιζέσθαι*, or *τυμπιζέσθαι*. But I think that to have been rather the stretching, or pulling of the skinne, only *fidiculis* with little cords, to make it as tight as that in a drumme. Of which perhaps the Poet speaks when he saies, * *Ἡ δὲ πόσις οὐ δυνάμεισιν*, from the *ὀρχή*, or the stool, whereon they stretcht him or beat him, as they would a skinne or a hide. That torture of one of the seven brethren in the * *Maccabees*, pulling his skinne off his head may be very well reduced hither. And indeed I doe rather thinke the true *tympanizismus*, to have been a torture or a rack exercisid upon any by Tyrants rather then a punishment of boyes and children by their Masters. For so *Antiphon* in the second book of his * *Rhetoricks*, saies that *Antiphon*

* In Equit.

* E. ad Hebr.
c. 1. v. 35.

* L. 2. c. 7 v. 7.

* L. 2. c. 8 v. 8

upon the Poet, was used by *Dionysius* the Tyrant. And in the sixth * Chapter of the same book, speaking of the want of all feare, in such as had already suffered the extremity of evil, he instances in those that are thus used; *ἀπὸ τοῦ μωροῦ ὁμοῖον*. And so *Plutarch* in his booke de *Adulatione*, cries out upon those flatterers or *Ptolemy*, that even *τυμπανίζοντες*, when he was thus racking and torturing of men, durst not open their mouthes to dissuade him. But yet I believe also, that there was an easier kind of *τυμπανισμός*, when they would but rattle a fellow with clubbes, which they called *τύμπανα* (if that be not rather the word for the block upon which they suffered, for the Scholiasts on these words of *Aristophanes* in *Plutus* *τύμπανα καὶ κύβητες*— sayes both is *ἡ* on which, and *ἡ* with which they beat him.) And that boyes were punished with such a thing, I have cause to think, from these words of *Plutarch* *ἡ τυμπανιστὴν τὸ παιδίον &c.* But to returne to the punishment with the *Passalus*, I know the word *πασσαλός* in that Poet, is more often used to expresse another manner of handling a man, by any body else as well as a Master. For instance, in *Thesmophoriazusa*, when one kept a great deale of noyse and would not be silent, another threatens him to put a *πάσσαλον* in his mouth.

—ἰμβραῖον

Πασσαλον ὡς μὲν σπασίον.

Where the Scholiast saies he alluded to the trick (used with us also) of thrusting a stick in a Hogs mouth, when they would see whether it had *τὴν χαλᾶζαν*, the *Haile*, or the Meazles or no; nay in the Poet himselfe in *Equites*, you have one threatning to use another in this very manner. That fashion of tying the boyes to a stake to whip them, I remember mentioned by *Thucydides*, under the name of *σπασίον*, in his first Oration, where speaking of a *Plagosus Orbilius*, that used to pay the poore and Fatherlesse children to the purpose, because they could pay him no better; saies he, *παιδία δὲ σπασίον σπασίον &c.* And so *Promethæum*, whom

the gods ty'd to *Caucasus-hill* for stealing fire is said by *Menander*, to have been *ἄνθρωπος παῖς ἁλδμήν*, or ty'd like a boy to the Rocks;

ἔστ' ὃ δὲ δούλος παῖς παῖς ἁλδμήν
Γεγονῆσι & γεγονῆσι παῖς & παῖς.

Where he prettily pleads his cause, as if he had been too hardly dealt with for so small a matter. Nay the power of a Father over a child went farther yet: For first, (before that *Solon* made a Law not to doe it unlesse it were found in the act of adultery) any one might sell his child when he
* pleased. 2. The Father, if the Sonne had ben faulty, might *ἀποκρῦσαι* & *ῥον*, * *abdicere filium suum*, turne him out of dores. But not till the Judges had the hearing of the cause, saies * *Demosthenes*: and then the *Κήρυξ*, or the Cryer went about, and cryed that *ἡ δόξα*, such a one did deny *τὸν δόξα*, such a one to be his Sonne any longer. He that was thus used was said *ἐκπίπτεν τὸ γένος*, to be ejected out of the Family, and was called *ἀποκρῦκτος*. If he were received into favour againe, he was said *ἀλάλμασεν* & *ἐς τὸ γένος*, to be taken into the family againe: and then he could never be abdicated any more.

* *Plut. in Sol.*

* *Lucian.*

* *πρὸς Βολύτων*

C A P. XII.

De ascriptione in ὄρεα.

THE Sonnes when they came to be three yeares old at the soonest, and seaven at the latest, were carried by their Fathers to the *ὄρεα*, and registred, in the Tribe. But before they could be registred, the Fathers were to take their Oathes that the children were theirs: and yet notwithstanding the Oathes, those heads of the Tribe if they listd, might question the matter, and put them to a suit in * Law. The time on which this was usually done, was the third day of the Feast *Ἀντισία*. Which was so called, either according

* *Demost.*

πρὸς Μαντινέας.

ing to the Etymologicall dictionary, because the sons which before might be thought *ἀπ' ὁτορες ἦν*, to have no Father, did now make it appeare, who the Father was. Or according to to the opinion of *Xenophon*, because at that feast, *ἔτι πατέρες καὶ υἱοὶ συνηνέοντο*, the Fathers met altogether: and so it must be called *Ἀπατίεω*, in that manner as a wife is cal'd, *ἄλοχος*, for *ὁμόλακτες*; or *ἄκοιτις*, for *ὁμόκοιτις*: where A is *ἐπιτακίδης*, and not a privative, as in *ἀτακὴς*, and many other such words. The third day of the feast was called by the name of *Κοριῶτις*, *καὶ τὴν κορυφαίαν*, as who would say, a *Shearing-feast*: because at that time they used to cut their haire. The haire which they cut they called *μαλλὸν*, or *σκολλὸν*, or *ἑρπύλλιον* *πρόβατον*, in opposition to *πρόβατον*, that which they cut at a funerrall. This lock (as I think it was) they had nourished of purpose till that time, and consecrated to the honour of one of their gods: as may appeare by the practice of *Bacchus* himselfe: for when *Pentheus* threatned to cut of his dainty lock, he had nothing else to dissuade him, but to tell him it was sacred, (like the lock of the * *Nazarites*)

L. I. ENN7:

* Numb. c. 6.

* *Ἰσὺς ὁ πλόκαμος τῷ Διὶ δ' αὖτ' ἄν τριῶν.*

v. 5.

a Eurip. in Bacch. 494.

And thus *Theſeus* is said to have consecrated his haire to *Apollo* at *Delos*. The haire thus cut because it was the first time that ever they cut it, and because it was done by way of an offering, they called *κῶνις ἀπαρχαίς*, the first fruits of the haire, (for the word both English, Greeke, and Hebrew, is applicable to any thing that is first.) Such first fruits of his Beard *Nero* put it into a golden boxe, which he adorned with precious jewels, and laid it up in the Capitol.

b Sueton. c. 12. ejus vita.

If the children were of an noble blood, they would go as farre as *Delphos* to give it *Apollo*. But if others, some to one god and some to another (I think they had their choyce, for there were gods enough of conscience) at Rome, besides *Apollo*, whom still one or other was carefull to supply (notwithstanding his own *Intonsum caput*, & his long hairy beames)

Hos tibi, Phæbe, vover totos a vertice crines.

Martial.

E e 2

Aesculapinus

Asculapius was remembred too. For *Statius* speaks of one *Evinnus*, that sent his haire to him to *Pergamus*, in a curious box beset with jewels, and a looking-glasse besides,

Mart. Ep. 9.

—dulcesq; capillos.

Pergameo posuit dona sacrata deo.

How was it then that the Vestall Virgins hung up theirs upon a Tree: which *Festus* saies they kept for the purpose, by the name of *Capillaris*? The Nuns the Vestall Virgins of these times have no such need, they have gods and Saints enough and to one of them they bestow a love-lock for entrance, as I have heard it reported. But let me not runne on with my empty cart, and take no notice of that which is asserted by some, contrary to what I have delivered. *Car. Sigonius* and divers others say, that this registering in the Tribe-Book, and that which they called the *Searching* too, was not done till the boyes were fifteen yeares old, and the enrolling of them into the *Ἀνδρῶν κατατάξις* at eighteen: according to that of *Pausanias* in *Eliacis*, where he saies, that after they were eighteen yeares old, they were not to play at any kind of plaies with boyes any longer. But as yet, I dare be so bold as to be of a contrary mind. For first, *Proclus* upon *Plato's Timæum*, saies that when they went to be registred, they were *τρεῖς ἢ τετταρτὸς*, three or foure yeares old, and there is my authority. 2ly, *Cnemon* in *Heliodorus* saith, he was registred as soon as he went to Schoole, which is like to have been sooner then at fifteen yeare old: and there is my example. 3ly, It is agreed upon by all, that at the time Registring they offered up the first-fruits of their haire: and it is not likely they should let it alone till fifteen yeares of age, and there is my reason. But, *Si quid novissi restans &c.* It is all one to me.

CAP. XIII.

De ascriptione in Ephēborum censum, & in album Lexiarchicū.

WHen they came to be eighteen yeares old, *νῶντος αἰς ἐπὶβίου*, they were listed among the number of those that were *ἐπὶβιοι* *puberes*. And to this purpose they had certaine Officers appointed to search them, to see whether they were so or no, and to prove them whether they were able (as they called it) *φειτολαίην τὸν οὐκ πάλιν*, to keep Guard, or doe service in the Citty. (of which hereafter.) This search or examination was called *ἡ Δοκιμασία*. If they were found to be *puberes*, sound wind and Limb, and like to prove a Souldiers; they were led into the Temple of *Argulus*, where they took a solemne oath *conceptis verbis*, to be true to the gods and the Country. The time when this was done, was upon *Κυμῶντι* too, and that may be the occasion of the difference I lately spake of. Neither were these later rites performed without cutting of haire too. But commonly the fashion was, either then, or at any other time but the first, to consecrate their haire, not to this or that God, but to the rivers, especially such as belonged to the Country they lived in. *Hom. Il. 4. τῆς ἑγχόρδου τοῦ ταύτου.* Thus much may be gathered from *b Pe- b Pausan in laus his vow* to consecrate his haire to the River *Sperchius*, if *An. Achilles* returned in safety: and *c Memnon's* performance of the like to the river of *Nilus*: so (as ** Paul* shaved his haire at ** Cenckrea*, upon the like occasion,) the *Nazarites*, when they cut their haire of ** consecration*, were to make use of the contrary Element, and to throw it in the fire. But amongst the Greeks the custome of paying tribute of their haire, when they cut it, to the *Water* (as to a principall cause of life and growth) was very usuall both in men & women, especially in times of mourning, when they cut it most. I remember *Helen* in *Enripides*, where she bemoans the condition of the

Sch: Lin

Hom. Il. 4.

b Pe- b Pausan in

An.

c Philostr.

* Acts 18. 18.

Num. 2. 3.

poore *Trojans*, and the sad fruits of the Warre, speaks of such a thing done by the Virgins at the river *Scamandarus*.

a *Eurip. Helen,*

v. 372.

* *Ἀπὸ τῆς παραθύρου κόμας*

* *ἔδωτο τὸν ὄνον τοῖς πατρῶν*

* *Σκαμάνδεον ἀμφοτέρωθεν διδμα.*

Unlesse you had rather think it was done (according to the custome) to the dead bodies of their friends, that lay therein. I should have told you that before they cut their haire, (I meane when they went out *Ephēbi*) they first tooke a vessel of Wine (*μῆρ ὄνα*, saies *Hesychius*) and having consecrated it to the honour of *Hercules*, they began a health in it to the company there present. This ceremony, they called τὰ *ὠσθήειν* from the Wine. And here it may not be amisse, to mention the distinction, which you shall find in the Poets of two severall waies of cutting of their haire, in use among the Greeks. The one was *κῆρυξ*, when they did but pare their haire, as they would doe the borders in a garden: the other called *σκάριον*, when they shaved it so close to the skinne, that they made the head look like a *σκάην*, a Skiffe, or a boat. When they came to be two yeares *puberis*, *ἐμμενῆς ἡβώντις*, (as *Demosthenes* calls it) or twenty yeare old *οἱς αἰσθαί εἰς ἡγεσθῆναι* they wrote men; or they became *sui juris*, and their names were registred by the *Demarchus* in his *Ἀντιδρῆχον λευκωμα*, in *Albo Lexiarchico*, a book wherein he kept the names of all those that belonged to his *Demos*. It had this name *Ἰδὲ τὸ λῆξαν*, (or *τὸ κλῆρον*) *ἀρχεον*, because as soone as any ones name was written therein, he might be master of an estate himself if he had it. Besides this book, there was *πᾶσιον πῶριον*, a table of box-wood, wherein every one was to set down of what *Demos* he was, together with the name of his Father. Now as for the women, they were not wont to be entred into any tribe, till the time when they came to be Married, and that in the month of *Camelion*, whereas the men were entred into the Month of *Pyanepсион*.

CAP.

C A P. XIV.

Alimenta parentibus & alumnis prabenda.

WHen the Father came to age, or necessity, if the Son refused to support him (unlesse he were a *nauhus*, or had not been bred up to a calling) he might be served with a Write *ἡλικίως τῷ γονέει*; and if he were convicted, his punishment was to be excommunicated all Society, both Sacred and civill, and to be fined a mulct besides. This maintenance and succour, he was bound by a Law of *Solons* making, to afford not only to his Parents, but to any friend else, to whom he owed his education: and thence it was called *τὰ τροφικά*, and *τροφήρια*, or *τροφία*, in Latine *Alimenta*. This debt they reckond themselves so strongly engaged to pay, that they abominated, deprec ated, and grieved for nothing so much, as to dye before it was paid, according to that in the Poet, *Iliad* d.

— ὅ δ' ἔκταν

τροφήρια φίλοις ἀπὸ δακρυυδάσιν δὲ τοῖς αἰσιν

Επλᾶθ'— rendred by *Val.^a Flaccus* thus.

a L. 6.

— *nec reddita charo*

Nutrimenta patri: brevibus prærepens in annis.

Insomuch that the Parent might very well say to his children *Non est beneficium, quod pasciis, sed facinus, quod negas.* And indeed I must needs say thus much for them, I have found them for the most part, very carefull to keep out of debt in this kind, and very tender hearted to their Parents, as may be gathered by this one practice of theirs in use among them, *viz.* If a Father had been any time abroad: when he came home againe, the Daughter themselves, presently fell to washing his feet, and anointed them with oyle, *ὡς ἱππάλων τευ πατὴρς ἐν τοῖς χερσίν* saith the Scholiast, insomuch that *Enphron*, (saith he) thought that *Homer* had used the

b *Quinil.*
decl 6.

a In *Aristoph.*
Vesp.

Epithete

Epithete *Λοφωσι* for the feet, in allusion to this annointing. (it may be) they used to kiss them too (as *she* did the feet of our Saviour) for so saith he of his Daughter in *Aristophanes*.

—ὅτι σέβεται μὲν ἡ θυγάτηρ

Ἀπολλωνίου, καὶ τὸν πατέρα αἰετῶν καὶ περὶ κύνων φιλεῖται.

For the Children thus to maintain their Parents out of an *Antipylargy*, and to feed the old ones like the birds, it was commonly termed in one word *γυεβοσκᾶν*, and so *Medea* uses the word to her children at parting.

—τίχον ἰαυδίας

Πολλὰς ἐν οἷσι γυεβοσκῆσιν τ' ἔμει.

* Eurip. Med.
v. 133.

Next to the charges of maintaining the parent when he is old, are those of burying him, when he is dead; and those to be borne by the Sonne too. And therefore *Admetus* running out upon his father, for not offering to lay downe that life in his roome, which being then very old, he must shortly leave in his owne; Well (saies he) I am so be reckoned but a dead man, and you for your part, are not like to have any more sons now.

* Οὐ γυεβοσκῆσαι καὶ θάψαι σι

Πατρὶ λαβῆναι, καὶ σέβειν τὸν πατέρα.

a Idem in Alc.
ceß. v. 664.

That will you feed, and shrowd your head,
And Lay you ferib when you are dead.

And now that we have brought the man so neere his end: we will shew him what course he is to take for the disposing of his estate, only because if he should have no children at all, or none such as they should be, there might be a doubt what to doe; I will speak a word of that first.

C A P. XV.

De adoptione, testamento, & hereditate.

* Is. de Aristarch,

IF a man had either no child at all, or none that was *γνήσιος*, free borne: he had power * to adopt him a *νόθος* or,

or any one else. And this was to be done after the manner of a Will, sign'd and seal'd in the presence of the Magistrate, as their Wills were wont to be. Whosoever was thus adopted, must be first made free of the City, and then be ascrib'd into the Tribe (or fraternity) of him that adopted him. But this last was to be done upon the feast of *Θεργίαι* in the month of *Thargelion*, and not at the ordinary time. Having thus left his *old* Tribe (which they were not bound to doe among the Romans) he was not to returne to it againe, 'till he had begotten a child in the *new*. As for the mans estate it passed to another either *ἐξ ἡρώ* by descent, or *ἐξ ἐκδοῦ* by virtue of a will. Now by *Solons* laws (for before, their estate could not be convey'd but to those of the kindred) a man might make any body his heire, of any estate that he had which was not in controversy: but with these six qualifications. First he himselfe must be no Foole nor Mad-man, 2 No prisoner, so as to make his will against his will: for then it could be no will. 3 No stranger, for then his estate went to the common treasure. 4 No adopted man, for such a ones estate (if he wanted a child, was to passe to the * next of the Adopters kindred) 5 Not perswaded thereunto by his Wife: for such a one (saies my * author) *μολαγχολεῖ ἄνθρωπος*, is little better then a mad-man. 6 Not having a male child of his owne; for then the inheritance should goe to him. And if there were more Males then one, they were to be *κοσμεῖς*, copartners, or jointenants. But in case he had no male child at all, and dyed without a Will, the estate fell to the next Male of the Kindred. If he had but one Daughter in all, or if the Sons that he had, were not *γνήσιοι*, free borne and legitimate: the Daughter was to be *ἐκδομένη*, or *μωραλῆς*, sole heire. And therefore he in *Aristophanis Arisbus*, told *Hercules*, *minerva* could not possibly be *ἐκδομένη* to *Jupiter*, if *Mars* and *Vulcan* were his legitimate sons:

Demost.

* Demost. ad Leochar.

* Id. cont. Olympiodorum.

— πῶς αὖ ὦρῃ

Ἐκδομένη δὲ τῷ Ἀδριαῖοι θυγατρὶ

G g

Οὐκ οὐκ

Ὅτις θυγάτηρ ἔνταυς εἰσάδει γυναικός.

Isaus de Aristarch.

Demost. contr. Stephan.

I say this Daughter was the heire, and the next of the kin was to marry her; or the next of kin who was to marry her, became the heire by the marriage. A Woman or a Boy, if they made a Will, could not goe beyond *μὴδ' αὐτὸν κενδεῖν*, six bushells, (they say it is) or the value of such a measure of Barly. He to whom the estate did passe, by what way soever it were, was forthwith to make his claime to it before the Pretor: which thing they called *κατὰ τὴν καλῆν*, or *ἐκ τῆς καλῆς τῆς καλῆς*. And if any one would *ἐναντίον αὐτοῦ*, lay in any thing to defeat the claime, he was to prosecute his title. And now the man hath made his will, the next care he has is how to be buried when he dies: I shall therefore endeavour to shew him how to have that done too in the amplest manner, only first, I will satisfy him of the necessity of having a buriall.

CAP. XVI.

De necessitate sepulture.

I Remember *Cicero* in his *Topicks*, divides justice into three kinds, *unam ad superos, alteram ad mores, tertiam ad homines pertinentem* of the second kind of justice *vis to the dead*, I doe find every where among the ancients so religious a care; and such a sacred esteeme of a buriall; that Sepulchers were called *templa* and the rite of a funerall acknowledged and called to be *κατασκευα* by the Greeks, as well as *justa* by the Latins. In somuch that the *Athenians* had a Law, that if any one happened but by chance, upon the carcase of another, whosever it were: he should be bound to cast earth upon it, three times together, and give it a mouthfull of Turf,

Actian. Var. Hist. l. 5. c. 14. a Horace l. 1. Od. 28.

— *Capitulum daret* —

The Romans (it seems by *Quintilian Declam. 5.*) observed this

this custome exceeding well, for (saies he) *Ignorū Cadaveribus humanum congerimus* & insepulchrum quodlibet corpus nulla festinatio tam rapida transcurrit, ut non quantū locūq, veneretur aggestū. And if any one omitted the duty he must make satisfaction by sacrificing a Sow pig. *porcam* * *pracidantem* (as they called it) to *Ceres*. But the Scholiast upon *Sophocles* in *Antigone* goes farther: *ὁ ἰσχυρὸν ἔργον τις ἄπορον ἔχει, καὶ ἐκδουλοῦται καὶ ἰσχυρὸς ἵδ' ἴσθαι*. Whosoever saw a dead body, and did not turne up the dust upon it, was not only a breaker of the Law, but *ἄκαρτος*, a *scelus*, an *accursed devoted fellow*, *anathema*, *acer* (for what should the body doe any longer in the aire, which it is not able to draw ?) and therefore they accounted τὸ ἄπορον, *καταπομπήν*, saies the Scholiast upon * *Euripides*, and *ὁ ἀπὸ τῶν χερσὶν τοῦ Διὸς καὶ Ἰαντοῦς ἵδ' ἴσθαι*, very much feared that the gods under ground, would be angry, if any belonging to them were a bove ground. No greater imprecation to an enemy amongst them, then *ἐκπύρειν χερσὶν*, that he might not be covered with the earth. Mee thinkes I see * *Hector* upon his knees to *Achilles*, as he was ready to stabbe him; and * *Ajax* in his prayers to *Jupiter* (before he fell upon his sword) earnestly beseeching them not to suffer their bodies, when their soules were removed, to be left behind in the lurch to be meat for the dogges and the birds. Hence surely it was; that the ancients stood so much in feare of a death upon the Sea: or a shipwrack; because of death: for there they could never be interred.

bFestus c. 14.

In Helen.

* Hæmer. Sophoc.

Demite naufragium. & mors mihi munus erit.

Saies *Ovid*. Inſomuch that when they went to Sea, or at least when they feared to be cast away (as we call it, for there if the Soule be gone, we have lost the body too) their custome was to fasten to one part or other of their bodies, a reward for him that should find it, and bury it, if it were cast a shore. *ἄριστον δ' οἱ τιμὴν ὀψέσθαι, ὅτε ἐν ναυαγίῳ παύσῃ; ὁ δ' ὅστις πυχὸν ἢ κρηδόντα εἴποιτο, ἀδελφεὸς ἀδελφῇ, καὶ ὅχι μὲν τι μὲν ἀποδιδόναι, ἢ ἡμεῖς ἀποδιδόναι; πολλὰ κενάσθαι;.* *Sicet Syneſius* in one

one of his Epistles. Mor. over not only if a corps were not buried at all: but if it were not buried as soone as possibly it could, it was counted *μήνια π τῷ νεκρῷ*, as if they had offended the *manes*; whereas on the contrary, if it were done without delay, they thought it *μήναγμα π τῷ νεκρῷ*, that they had done them a pleasure. You have those two words used by the Scholiast, upon the saying of *Homer. Iliad 7.*

—ἐπεὶ δ' ἔγνωσι πύρρι καλίστην ὤνα.

Alex. ab Alex.
l. 3 c. 7.

Petrolus is said to have been angry with *Achilles* for such a delay; and how true it is which one saies, that the bodies were kept fourteen daies, and fourteen nights, before they were buried, I doe not yet find.

C A P. XVII.

De ter vocanda animâ, & de Conotaphiis.

BUT next to the happynesse of being buried, was that of being buried in their own Country. Insomuch that if a Man died so farre from home, that they could not come to the body; they were wont with solemne and frequent invocations, naming him thrice at every time, *ἐνκαλεσθῆναι τὸν ψυχήν*. — *manes ter voce vocare* (as I may say) to give a hollow for the Soule: which they thought was still quick enough to cometo them. ^a*Pindar* saies: that *Phrixus*, when he was a dying at *Cholchis*, desir'd *Pelias* to see this office perform'd for him.

—χλὺς ὀδύνη.

Ἐρχας καλέξει ἐπὶ ξέῳ —

And so *Ulysses*, after he had lost threescore and twelve of his company among the *Cicones*, presently made it his businesse (saies *Homer*) — *ἥ τις ἕκαστος ἐπὶ τῷ νεκρῷ* to give a hoop for every one three times. As *Theocritus* saies of *Hylas*, *ἥ τις μὲν ὕλας ἐπὶ τῷ νεκρῷ*. in *Virgil* he is nam'd but twice.

—*Hylas nanta quo fonte relictum.*

Clamessentibus latus Hyla, Hyla, omne sonaret.

Doubt-

beere; as if his body were there; and bedecking it with flowers, and carrying it out into the Sea to drowne it. If it may not be grievous, I will produce the words which passed betwixt *Theoclymenus* and *Helen* concerning the custome.

Theoc. Τὴ δ' ἴδ' ἐν σμικρῷ σφύβῳ, ἢ δάκρυον;

Helen. ἘΑἰνεία δὲν εἴπῃς; ἔτι δὲ μὲν π' ἴδῃ;

Theoc. Τὴ δ' ἴδ' ἐν σμικρῷ σφύβῳ, ἢ δάκρυον;

Helen. Κἀντα δ' ἴδῃς ἐν σμικρῷ σφύβῳ;

If a man died fighting in the field, and his body could not be found, he was honour'd with the carriage of an empty beere in pompe, and a buriall, in the *Ceramicus*, with Pillers and Epitaphs in the stateliest manner that might be. For with this provision for his buriall, he in * *Aristophanes* comforted himselfe and his friend * *Kaexunades* *ἦν* ἴδ' ἐν; what need I say more of this? It was a common thing every where as * *Ovid* saies.

Et sapo in tumulis sine corpore memina legi.

CAP. XVIII.

De mortui mutilatione, & in qua in homicidiis fieri solebant.

THE customes used in *Athens* upon the dead body, were different, according to the different wizes by which he came to his end, viz. Violent, and Naturall. And first of the customes used in a violent death. If the man had kild himselfe (αὐτοκτον) they cut off the hand with which he did it and buried it in a place apart from the rest of the body. So saies *Æsch. Rhodigianns*, but I know not who told him so. In dying (or falling down) Men and Women, but especially the Women, were exceeding carefull, that they might not discover any thing that was not to be seen, but *ἰσχυροῦς* *ἡ* *Εὐριπίδης* saies of *Polyxena*. If another killed a man: he that killed him, if he thought that he had done it justly and in a good cause, though he washed his hands after it (as they would doe after killing any other Creature) yet he used to take

* In Avibus.

* L. 11 fab. 10.

take the sword that he did it with, and hold it up towards the Sun with the blood on it, *συμβάλλειν τῷ ἡλίῳ τὸ αἷμα*, (saies the scoliast upon *Euripides* in *Orestes*) to shew that he feared not if heaven were witness, and all the World knew of the fact. If he had done it unjustly: instead of showing the blood he wip'd it off in the haire of the party slaine. *ἀπὸ τῶν μαλλῶν* (saies the Scoliast upon *Sophocles* in *Electra*) *αὐτοῦ*, to abominate, and wipe away the abomination of the fact. But if it were *ἐμῶν*, and *οὐκ ἑμῶν* (as he saies) i.e. If the party were one of his owne Tribe or kindred: he could never wipe it so cleane, but some would stick. And therefore fearing it would draw the Furies to revenge it, they provided Amulets and spells to keep them off: And what better thing then a part of the body it selfe? for having that in their power as a hostage, to doe what they would with it, the Ghost of the party would not offer to meddle with them, or else would spare the bearer, for love of the carriage. And therefore as soone as they had slaine him they cut off all the extreme or outmost parts of the outmost member: and sewing them, or tying them together, wore them under their arme-pits. The extremities thus used they called *ἀκρωτήρια*, and so to use the body *ἀκρωτήριαζον* so as they call'd it likewise, if they did but cut the tops of the eares, when a man had committed a fault, saies the *Etymologicall Dictionary*: which may more properly be called *λαβίδες*, from *λαβή* the lap of the eare. Though that word, & *ἀκρωτήρια*, be also used for an bad usage as *ἀκρωτήριαζον*; unless you will say this was properly said to be done, when they kill'd the party quite. Those *ἀκρωτήρια*, are sometimes call'd *ἐσθρῆματα* or *ἐσθρήματα*, as in *Apollonius*, where he speaks of *Abysynus* his L. 4. being thus used by his sister *Medea*.

*Soph. in Ele-
gra.*

Ἡμεῖς δ' αὖτε ἐν ἡμεῖς τιμὰς δαδόντες.
 Ἡ δὲ πόλις αὖτε ἐν ἡμεῖς ἡλάνθη.

*Μεγάλη απόδοξη καὶ ἀποκρυφιστικὴ ἰδέα.

And sometimes *цудалница*, from *мадал* *madal*, the same that *al-*
timpa (in) because of times they hung those pieces of the body

they

Ἐμαχάων to their armeholes, of which *Sophocles* speaks thus

Ἐπ' ἡς δ' αὖτ' ἀντίπας ὦνι δ' ὀφθαλμοῖς

Ἐμαχάων.

But if he had kill'd the man by trechery, he hung those pieces about his neck, and taking some of the blood, spit three times in his mouth. This fashion of mutilating, or *Laceration* as they call'd it, and cutting of pieces from the Noses, and the eares, and the hands, and the feet, was in use likewise among the Romans: not only upon men slain, (as *Quintilian* saies, *truncas partibus suis umbras*) but when they did not kill them outright: according to that in *Virgil* *Æn.* 6.

Atq; hic Priamidem laniatum corpore toto.

Deiphobum vidi lacerum crudeliter ora,

Ora, manuq; ambas populataq; tempora raptis

Auribus, & truncas inhonesto vulnere naves.

C. I. v. 7.

That practice of *Adonibezek*; which we read of in the book of *Judges*, in cutting the fingers and toes of the Kings, may well be called *acroteriasmus*, as this was.

The usuall punishments to be suffered by him that had kill'd another were these. If he had done it unwillingly, he must fly his own Country, and get into another, (as the Israelites were to fly to the *Cities of refuge*.) Being there, he must betake himselfe (saith the * *Scholiast*) *εἰς τοὺς οἴκους αὐτῶν*, into some great mans house that was able to protect him (for reject him he might not comming as an *ἐκτρέτης*, or *Petitioner*.) & there set him cover'd by the hearth (a place which they counted holy) *καταποτρὸν ἄβυρρον*, to expiate the fact, and purge himselfe of the pollution. If the party were one of his own Tribe or Kindred, he must tarry out of his Countrey a whole yeare at the * least. *Ευσταθίου* saies anciently they suffer'd them sometimes, to redeeme their liberty with a fine of two Talents of gold. But afterward, it seems to have been otherwise: Insomuch that a Murtherer was not only forbid *ἁγιάσαι τιμὴν*, or *ἱερὰν ὑπὸν*, to participate in their Sacrifices himselfe. But every body else (of his owne Countrey) was forbid to receive him into his house. Nay they

Joshua c. 10.

* On *Homer*

Il. O.

* *Schol in Eu-*

rip Hippol.

2 lib. 18.

they might not be allowed to *speak* to him: as thinking him *ἀνόσιον καὶ ἐς, ἱερὰ γὰρ*, so unholy a thing, as that he might not have the name of a Man, as *Euripides* saies *ὃ δ' αὖ δὴρ' αὖ τὸν καλᾷ*. The Scholiast upon * *Homer*, out of *Callimachus*, saies, that * II. X. among the *Thessali*, they used to drag him about the grave, where the party was buried whom he had slaine; as *Eurydamus* did *Simon* for killing his brother *Thrasymus*.

CAP. XIX.

*De claudendis oculis, pulsandis ancis vasis,
& amiciendo corpore.*

IT was the custome among the Greekes, as well as among the Jewes and the Romanes, when a man was a dying, or his Sunne was a setting as they used to say—*ἄλιον ἀμμι δι- Θεος*. *δίνειν*) to have his eyes closed by the Parents, or the next of the kindred: and they call'd it *συγκαλῆσαι τῷ ὀφθαλμῷ*. The performing of this ceremony by the Kindred, was so much valued, that it was bewaild as a very great unhappinesse, to dye in such a place where a mans friends could not be present to doe II. O. it: as *Ulysses* saies

— ὃ μὲν σοὶ γὰρ πατὴρ καὶ σὺ τέτυκ' αὖ μήτηρ

* Οὐκ ἐκ δαίμωνος δαίνεσθαι —

If a man died suddainly *ἀνέκταν* (saies the * Scholiast upon *Ho-* * II. mer) it was attributed to *Apollo*: if a Woman to *Diana*. I know not whether I may here venture to tell you, from an old Scholiast upon *Theocritus*, that just at the time of death, they had a custome likewise to make a great ringing with *vessells of brasse* (*Bells*, some render it) to fright away the *Hobgoblins*, and *Furies* from the Soule. For such a kind of sound (he saies) is *καδὰς καὶ ἀπλάστος ὅτι μάλιστα* of a speciall virtue for such effects. But else I should rather imagine it to have been done for the same end, that a Roman *Conclamation* was, viz. to try whether the party were but

H h

dead

dead a sleepe (not dead and gone) and so to awake him with the noyce: as they were wont to doe to the Moone in an Eclipse, when they thought her a sleepe. The eyes being cover'd with the lids; the face was next cover'd with a cloth: and that by the next of the Kin too: for *Hippolytus* as he lay a dying, thus calls to his Father to doe it.

Eur. H. ppor.
b. 148.

Κρύψον δὲ μὲν σφραγίσαντες αὖ τὰς οὐκ ὀφθαλμοὺς

And indeed the whole businesse of stretching out and shrowding the body, belong'd especially to the next of the Kin. And therefore *Cassandra*, in *Euripides*, endeavouring to prove the condition of the *Trojans* to be better then that of the Greeks that besieged them, saies, that they, having the hapinesse to dye at home among their friends and kindred were

ὑπὸν ἀπὸ τῶν φίλων αὖ ἐκείνων

Shrowded by whom they ought their Kin. If a Father or a Mother dyed a Widow: the Childre did it. And so *Medea* tells her children, she had once hopes it should have been done by them to herselfe.

Eur. Med. v.
1035.

καὶ κατὰ τὸν ἄνδρα ὃν ἐκείνην.

If a Husband dyed: the Wife did it. Which hapinesse the Greek Souldiers could not attaine, if they dy'd at Troy.

— ἢ δὲ καὶ ἐν τῇ πόλει

Troam v. 277.

Πέποις συντάλῃσαν.

If a brother; the Sister. Which made *Orestes* when he was to suffer death among the *Scythians*, a great way off from his home, cry out so pittifully,

ὦ δέ. πῶς αὖ μ' ἀδελφὴς ἥρ' ἀποκείλει αὖ.

Alack! how shall my Sister shrow'd me now!

Id. Iphig. in
Taur.

CAP. XX.

De offiâ Cerberi, & Naulis Charontis

THE body being dead, began from thence to be *Sacrum* a In vita nume. Sacred those that are dead are called *is gi* by *P. Iunarch*, and the

the graves themselves ἀγνά ἡπία by *Lycophon*, as soone as the body was in. Sacred I say, that is not to be injur'd, farre enough from holy, insomuch that if a man had but toucht it, *καὶ δὲ δὴν ἅγιον*, (as you have read it already) he could not meddle with any holy thing after, till he had wash'd, as οὐ γὰρ ὡς ἅγιον, as a Jew. Toucht did I say; when *Hippolitus* lay a dying *Diana* would not so much as stay to see him dead, for feare of pollution.

καὶ καὶ ἡμῶν δὲ δὴν ἅγιον ὅτι καὶ ὅτι
Οὐδ' ὅμως ἡγάληται θανάτου καὶ ἐκείνου.

Eur. Hipp. v.
1437.

The same may be said of the graves. *Δυστήμιον τῶν*, saies *Hesiod*; for ἀγνά they were not, but only in this sence, that they were ἀκίνητα, not to be medled with as some would have it to be meant by that of the same Poet

Μὴ δ' ἴσ' ἀκίνητον ἔσθ' ἐν —

Insomuch that *Plutarch* in his *Rom. Quest.* saies, that those men, that out of Pride would make their burying place, and provide the funerall pompe, before they dy'd, were not fit to beare the name of ἀγνοί themselves. The whole performance of the ceremonies used to prepare the body for the buriall, was called (saies the *Scholias*t upon *Aeschylus*) *Εὐνομία*: as the elation or carrying forth, was called *ἐκνομία*. The ceremonies were these. First they took a piece of mony above a halfe-peny ('twas dearer there then at Rome) and put it into his mouth to speake his fare to the *πρόδικος*, or *Ferriman Charon*. the piece of mony was called by the name of *θάνατος*, because it was given *πρὸς θάνατον*: which signifies the dead, from *θάνατος* dry, because of their dry bones. I remember the *Scholias*t upon *Aristophanes* in *Ranis*, (where *Charon* bid the man to waite.

— *Θατ' ἂν ἂν ἀνὰ λίθον* (saies that there was a stone which the Poets fain'd to be *ἐνθάδε*, in the place of the dead, call'd by the name of *Ananus* *Θατ' ἂν αἶν καὶ καὶ ὡς ἡ*), because the bodies of the dead must needs be as dry as dust.

Together with the mony, they threw in a morsell of pudding

ding or past, or Cheese, to give to *Cerberus* to stop his wide mouth, when he had bit him to death already. It was usually made of flower temper'd with hony (too good for a dog) and therefore called more peculiarly *μαλὴν ὕτα*. and *μαλὴν ἐν μαλινῇ ἐν δὲ δαίτῃ κεκοσμημένη* & *Κίρβαρον*, saies *Strabo*. such a kind of thing *Aeneas* is said to have given him, when he visited the dead.

Melle Saporatam, & medicatis frugibus offam

Objicit.

Æn. 6.

Metam. l. 6,

** Aristophan.*

Apuleius speaks of more pieces then one: *offas potentia mulso cunctas*, and saies, they were to carry a piece in each hand. The Poet in ** Lusistræ* us'd it but in the singular number

— πορὶν ὀφίσσεται

Μελετῶνται ὁ γὰρ καὶ δὴ μάλιστα.

It may be the same Poet alluded to this custome in those words of his in pace.

ὅτ' ἀλάφει ὕτα πορὶν αἰς ἀπολήμεναι.

CAP. XXI.

De Ablutione mortuorum, Polliniflura, & amiculo ferali.

IF the party deceased were free of the Citty, the *κατακλιθεὶς* (you may render it *Polliniflores*) took out his bowells, and with heated water, which they put in a *Labrum* kept in a Temple for the purpose, washed the body: as those * did the body of *Tabitha* before they laid her in the upper roome. This *Ἄντρα πανόρατον* (as *Electra* call'd it in the Poet) was a thing accounted so necessary, that *Socrates* (as it is in ** Plato*) when he intended to drink his owne death in a health, thought it best to set about it himselfe afore hand, and save the Women a labour: *ὅρα τραπίζου πρὸς το λαβῆναι, καὶ δὴ ἡδὲ σέλτιον οἶναι λουόμενον πρὶν τὸ εὐμαχον, καὶ μὴ πρὸς ματα ἢ γυναικὶ πρὸς, καὶ νεκρὸν λύνει.* Which puts me in mind of the like practice of *Alcestris*, when she intended to dye for her Husband. Saies the

Poet

** Alc. c. 9. v.*

57.

Eurip. v. 157.

Electra.

a In Phædon.

Poet. ὅτι ἐπὶ τῷ ἡμεῖς καὶ κείαν
 ἡμεῖς, ὅτι ἐπὶ τῷ ἡμεῖς καὶ κείαν
 ἡμεῖς

b Eurip. Alc.
 v. 116.

When she perceiv'd the day appointed neere,
 She wash'd her selfe in river water cleere,

In allusion to this custome * *Iphigenia* in her dreame, fell a
 washing one of the pillars of the ruined house, which she
 fancied to see.

Ἐπειὶ τὸν αὐτὸν ὡς δαπάνον.

Interpreting the Pillar for a Sonne, and concluding the
 death of that Soone by the washing of the pillar. To this
 washing, (it may be,) alludes that expression of *Strepfiades* to
 his sonne in *Aristophanis nubibus*

ὡς περ τεθίς, τὸς καταλύει μὲν σόν.

He casteth aspersions upon my life, & washeth me as if I were dead.

This worke was indeed proper to the Women; but in case of
 necessity others might serve. And therefore in * *Galen* you
 shall find the *Cynicks* themselves a washing poore *Theagenes*,
 because he had neither Wife, nor Child, nor chick of his
 own to doe it. Having washed the body, they annointed it
 with ointments, and poured *Ambrosia* upon his head and his
 face, as *Homer* saies, *Jupiter* bid them doe to *Sarpedon*,

c De Method.
 Medendi. l. 1.
 c 15.

Χρῖσιν τ' ἀμβροσίῳ—

Il. 11.

Having done this, they wrap'd the body in a fine garment,
 woven (it may be) long before by his Wife, or some other
 friend for the purpose: having also τὰς κυρίας, bands or lists

Homer. Odys.

of cloth, to tye the hands and the feet withall, such as * *La-*

* Jobn. 6. 11.

zarus had. *Feralibus amiculis obstrictus*, saies * *Apuleius*. The

v. 442

colour of the throwd (if my memory faile not) was white

Metam. l. 10.

among the Grecians, but black with the Latines.

CAP. XXII.

*De ablutione à Mortuis. De coronis, quibus corpora ornabantur.
de l:Ho, & de collocacione.*

HAVING thus cloth'd him with his Winding-sheet, and his *πῶλα*: next they trim'd him with Garlands, *ἐνδύοντες νύκτας ὁ δὲ τὸν βίον ἀνθρονισμῶν*, saies *Suidas* as they would doe to one that had runne out his race, or fought it out: & with the like signification, I have thought they put the cake in his mouth, for the same reason: for cakes were given for rewards, as well as Garlands. In allusion to these Garlands, *Eustathius*, when the Father was lamenting the death of his Sonne, makes him say, *πῶς σε κλισσερανῶσω τῆς δακρυῶν*, how shall I crown thee with my teares? an example of this practice, you may see in *Euripides*: where *Talthybius* speaks to *Hecuba* to doe it to *Astyanax*, in the absence of his Mother, thus.

— *πῶλα σιν ὁ δὲ περὶ τῆς νύκτας*

Σπῆραις δ' ὅτε σὺ δύναις, ὅς ἐχὲν τὸ σῶ.

After they had done this they set him on the ground, with his feet outward toward the gate: as being never to put his foot in the house againe. Then they tooke him and put him into a couch or a bed (*τὸ λίκνυν*) to be in a readinesse to be carried to his bed, for so *Lycophron* calls the grave *δυναστεῖον*, as it is likewise term'd *κοιμητήριον*, and so the dead are called *εὐφώντες*, and *κατακκοιμιῖνοι*, for death is a long sleep, as sleepe is a short death. The couch was also adorn'd with Garlands made of all sorts of Hearbs and flowers, (as * *Euripides* saies) *ὅσα χθὼν καλὰ πέρι κλισίῳ*, but especially of Olive, which they used in victories: having thus adorned it, they plac'd it, or set it forth at the doores as *Petrarchus* in *Homer* was.

— *ἀνὰ πύλους τεταμμένον*.

This placing of him they called *ἐστηνάζειν*, *collocare*, *Laying forth* (as we call it) as it is in *Alcestis*.

L. 10. *Ism.*

Eur. Troam.

v 1143.

Artem I. v. c.

14.

* *In Hel.*

— ἡ ὁδοῦν νεκρῶν.

* Eurip.

During the *ὑπόδασις*, and all the time till the *ἐκφορά* (as they call'd it) till the body was carried forth, *efforebatur, ἐξεκομίζετο*, as St. Luke saith, (whether out of the house or the City) there stood at the dore, a great earthen vessell filled with water, which they fetcht from another house, for the people to wash in, that came in and out. This vessell is called by *Hesychius* *χάσρα*, by *Pollux* *ἀρδανον*, and by *Aristophanes* *ὄστρακον*, in that place where he speaks of the *λίχνυς* too, that is the Pots for oyntments wherewith they annointed the body, as likewise of strewing of *Origanum* (they say it is for good hearts *origanum teneri*) and of Vine-branches, for what use I know not, unlesse it were to lay the Corps upon in the time of annointing, or else to make the Torch of them. for of such stuffe Torch were commonly made: as *Eusebious* saies ὁ φανὸς was ἡ ἐν κληματίδων λάμπας. And so our Poet in *Ensisphante* calls it *ἡ ἐμπέλας φανὸν*: pray take his owne words, for the great pot of Water, the lesser pots of ointment, and the Vine-branches together.

Ἐπὶ τῇ ἐκφόρῃ νύκτωρ ὅλην τὴν ὁδὸν

καὶ κλημάδων ὑπόδασις συγχλάσσει τῆς ἡμέρας

καὶ τῶν ὀστράκων καὶ τῶν ἀρδανῶν καὶ τῶν λίκνων

Ἐν τῇ ἐκφόρῃ τῇ κατὰ τὴν ὁδὸν τῶν ἀρδανῶν καὶ τῶν ὀστράκων

Thus I remember in *Euripides* his Tragedy of *Alcestis* (verse 99) one makes a doubt whether the woman were indeed buried, as they said she was, because he could not see any Spring-water *πηγὴν ἁρπάζειν* (as he calls it, for such it should be) standing at the doore as the custome was.

The Washing it selfe was called *λύσις τοῦ νεκροῦ*, like the Israelites *καθίζουσι τὸν νεκρὸν*, which we read of in *Ecclesiasticus* cap. 34. v. 25. and in *Numbers* c. 19. v. 11. The Romans used *Suffitionem*, a perfuming of the house: for they thought the whole house polluted, where there lay but a dead body by the wall. And so did the Greekes too, as may appeare by those words of *Helena*, and the Poet,

Καὶ δὲ τὰ

a Eurip. Hcl.
v. 1446.

α Καθαρὲς γὰρ ἡμῶν δόματ' ἔστι θάλασσα

Ψυχρὴ δ' οὖρα Μενέλαος —

Our house is cleane, for *Menelaus* here.
Lost not his life. —

CAP. XXIII

De rituefferendi & portandi corporis.

THE best time of burying, they reckon'd to be in the day and not in the night. And this I gather'd by those words in the Poet, wherein *Cassandra* the Fortune-teller, threatning *Talhybius*, told him his fortune to be buried in the night (clean contrary to the judgment of many now a daies, who make it an honour for the better sort.) saies she

b Id. in Troad
v. 446.
Il 11.

β Κακὸς κακῶς ταφίσσινυκτός, ἔκ ἐσ' ἡμέρα.

Therefore the next day after the Collocation, before Sun rising,

— ὡς ἔραιν' ῥοδὸδ' ἄκλυα & ἡὸς.

(saies *Homer* in the funerall of *Heitor*) at break of day, up the corps is mounted, and carried along most bravely ὡς πομπῇ κεκοσμημένῃ (saies * *Lucian*) in pompe, as if it were intended for a shew. Now it was carri'd (saies the *Scholiast* upon *Homer*) ἐκ ἐπὶ ὀρέαν τινοῦ, ἀλλὰ ὑπὸ αἰθρῶν, not in any Litter or Coach, &c. But upon mens shoulders up aloofe ἄρδον, as *Euripides* calls it, speaking of *Alceſtis*, where he speaks also of ἀρσπολοὶ Servants (I should have thought the bearers had been some of the kindred rather) that thus carried the Corps.

* De Luſu.

a Eurip. Alc.
v. 607.

— ἀρσπολοὶ

θάρσυν ἄρδων ὡς τὰρον τε, καὶ πυρᾶν.

In the like sence he uses the word ὀρεᾶδων in another Tragedy, where speaking of *Rhesus* his being trudge'd away to be buried by his mother *Terpsichore*, when *Ulyſſes* had slaine him, γ

τὴν ὑπὸ κεφαλῆς ὁ θίδας, αὐ βασιλεῦ

τὸν νεόμνητον ἐς χερσίν

Φο ερδ' η

Θεοδ' λω μύμνι —

If the party dy'd of a violent death, especiall in a fight, they used to carry forth Speares, and other armes and armour along with the corps, as the *Arcadians* did at the funerall of *Pallas*

— Hostam alii, galeamq, ferunt —

And it is likely they held those Speares at the wrong end too, as the custome is with us at the buriall of a Souldier, and as they did then

— & versus Arcades armis.

As the corps was a carrying forth from the Porch, it seems that they used some speech or other, as to the party deceased either to commend him for his virtues, or to commend him to the protection of the infernall gods to whom he went, or to bemoane his departure; for it may well be conjectur'd by the words of *Admetus* to the people of *Phera* concerning his Wife,

ἄ Τυτὸν ἡ γλῶττις Σαρδόνος, ὡς τομ' ἔσθ'·

Περσέωνται δ' ἔξωθεν ὀπίσθην ἴδον

*— Eurip. Alc.
608.*

Those that accompanied the corpse, and were invited to the funerall, sometimes went on foot, (if it were one whom they honour'd very much) and sometimes in a Coach. If it were a publick * person, or one of great note, they were all clad in white, and adorn'd with Garlands. In going to the grave the manner was for the Men to walke stately before the corps, and the * Women (but not unlesse they were three-score years of age, or of Kin to the party) to come whining behind, every one with a *miser* about her; whatsoever that was,

** Diog. Laert.
L. l. 10.*

** Demost.
ad. Macart.*

CAP. XXIV.

De Ministerio Funerarium & Sitticinum.

a See Jerem.
c 9. v. 17.
* Il. Ω.

Eurip Alc. v.
430.

TO set forth the mourning with a better grace, as the Jews had מוֹנֵנִים, and the Romans *Presicari*: so they also had their singing Women of purpose to lead the dance, αἰολαί, or ὀρνέων ἐξαρχαί, as * Homer calls them; or πινδοσάται as Nonnus. And since vocall Musick might be allow'd, I marvel very much why *Admetus* upon the death of his Wife should be so strict against any Instrumentall, either with the Harpe or the pipe.

Ἀλλ' ἂν ἦ μὴ κατ' αἶσαν, μὴ λυγρὰ καὶ πῖπτον
ἔστω —

Especially considering the virtue supposed to be in it, of mounting up the Soule into the Heavens, the originall of all harmony according to that of *Macrobius*, *Mortuus quoq; ad sepulturam prosequi oportere cum cantu plurimarum gentium vel regionū insignita sanctorum persuasione hac, quia post corpus animæ ad originem dulcedinis musica, id est ad cælum redire credatur.* Indeed for the Harp, I have read, that they might not sing οὐκ ἔστι λυγρὰ, in such times of mourning, because it was an instrument consecrated to the service of *Apollo*, for *Pæan's*, and such merry songs (as the reason is given upon the Scholiast upon those words of the Poet in his *Phanissa*, Ἀλλυτο δὲ καὶ πῖπτον.) But for the Pipe, I never knew but that they might sing οὐκ ἔστι λυγρὰ. for else why were there πινδοσάται *Pipers* among them? as there were *Sitticines* among the Romans.

As many as came to the Funerall, brought along with them τὸ κάσπον, one fine thing or other, to carry in their hands, or to put upon the coarſe; such as *Admetus* in *Euripides* denied his Father the liberty to give to his Wife, when all the company besides had given before.

Κάσπον ἔστι τὸν σὺν ὕμνοδῳ ἢ δ' ἐπιδύσει.

I have some cause to think that some of those *κόρμαι* which they carri'd, were the *Images* and the *Armes* of the family of the party deceased; (for such they were wont to have among the Romans) the more to honour the funerall. And if so, then those *επιτίριον ἀγάλματι* * (neere the place above quoted) said to be carried by those which followed the corps, * 2b. de v. 612. may be translated *imagines*, as well as *grata munera*. Or if it must needs be *grata munera*, it must be meant to the gods of the dead, and not the dead themselves.

But yet after all this, you may doe well to take notice, of a great deale of difference in the Pompe, according to the age of the party deceased for such as had more age, had more honour then others. And therefore when *Death* told *Apollo* (as he was interceding for the life of *Alceſtis*) of a great deale more glory to be gotten by the death of the younger sort, he replyed, by no meanes; for

Καὶ γράυς ὀληται, πλουσίως ταφύσεται.

If old she die she wall be richly buried.

And here, because I have such an occasion given me before I goe any farther with the Corps, I will make bold to tattle a little more then I thought to have done, concerning the customes used in mourning at Funeralls, or any other time, and first of the cutting of the haire.

CAP. XXV.

De Capillis tondendis in Lulio,

THE Grecians upon any extraordinary occasion of sorrow and *boldness* (as the *Hebrews* say) used to cut their haire *εἰς χροῖν* (as they cal'd it) or to shave it close to the skin. For so much may be gather'd by those words of *Lyſias* (cited by *Aristotle* in his * *Rhetoricks*) which he had in his speech for the Corinthians that dyed in the fight with the

* L. 3. c. 10.

Persians at Salamis. saies he. ἄξιόν ἐστιν ὅτι τῷ Πέρσῃ ἐν Σα-
 λᾶμιν τὰ δόγματα τῶν κείνων τῶν Ἑλλήνων. It had beene no lesse then
 desert, if all Grieco had beene shav'd at the buriall of those gallant
 souldiers that dyed at the fight of Salamis. If this suffice not, you
 may take the testimony of Euripides, who would have the
 whole Countrey of the Cyclopians to doe the like.

— ἵαχον τοὶ Κυκλωπῆς

Ἰδὲ γὰρ ἐν κείνῃ πένθει ἀνέμην.

And he himselfe when he dyed (as Solinus reports) was
 mourn'd for after this manner, by no worse man then Ar-
 chelaus the King of the Macedons. In reference to this custōe,
 Strabo speakes of a Towne in Cappadocia called Comona, from
 the mourning-haire, cut in that place by Orestes and Iphigenia.
 So you shall meet with the like practise of Tellus in the be-
 halfe of Pharon: and of Bacchus the god (as intonsus as he was)
 for the losse of his wife. Nay you shall find Job himselfe at
 this very worke upon the newes of his Childrens death. and
 in the Prophecy of *Jeremy you may read Cut off thy haire,
 and cast it away, and take up a lamentation. Tis true, they were
 to be blamed for these follies, and in *Cicero you shall meet
 with a saying of Bion himselfe, deriding the use of this cu-
 stom in Agamemnon, Perinde stultissimū Regē in luctu capillū
 sibi evellere, quasi calvitio moror levaretur, as if he aggravated
 the former losse, of his friends, with another of his haire, what
 if it be objected to all this, (which we confesse to be true
 too) that it was a custōme to cut the haire in token of joy?
 For first among the Jewes, if you look into the Bible, you shal
 find Joseph cutting his haire, when he came out of Prison;
 and Ionathans Sonne, when he met with David for joy doing
 the like. nay that action of Job's selfe, is by Origin the Al-
 legoricall interpreter thought to have been an expression not
 of Sorrow, but of a kind of joy, or a cheerefull patience un-
 der his affliction. 2ly Among the Romans, you know their
 squallid prisoners let their haire hang downe long, that they
 might looke the more dejected, and so move the Judges to
 pitty

* G. 7. v. 29.

* Ius. Q. 2. 3.

pitty when they came to be try'd.

* *Affice demissos lugentis more capillos.*

* Ovid. Iu.
Epist.

Whereas after their absolution or release, they presently cut it. & therefore *Pliny* in one of his epistles interrets his dreame of the cutting off his haire, to be a token of his deliverance from some eminent danger. And last of all for your Greeks themselves, that they let their haire grow long in times of sadnesse, may appeare by that of *Lychophon*.

Κεαρὶς δ' ἄλγεα νῦν καλλυεῖ φῶβη

Μνηστῆρ παλίων τμήμας ἰδρυμάτων.

And that they cut it in times of joy, will be out of question if we believe *Artemidorus*, who saies that ἡ δὲ εὐφροσύνη τῷ κατὰ τὴν ἡμετέραν λέξιν, the word for rejoycing comes from the word which they use for cutting the haire. To reconcile these things, perhaps it may suffice to say, That cutting their haire shorter by way of a *Kῆρυξ*, or a *trimming* (as we call it) was a token of joy; but shaving it close, even to baldnesse, of sorrow and dejection as among the Jewes, weeping, and mourning, and baldnesse were joyn'd together. I know there are some, that thinke to reconcile all, by saying as *Plutarch* saies (in *Romai-cis*) παρ' ἑλλήνων ὅταν δυστυχία γένηται καίρονται μὲν αἱ γυναῖκες κομῶσι δ' οἱ ἀνδρες, that *That women expressed their sorrow by cutting their haire, & the Men by letting it grow* which may be likely enough, because in sorrow, people out of a dejected carelesnesse, love to appeare as unhandsome as may be, and contrary to the usuall fashion: now it was accounted a handsome thing, (and so it was the custome too) among the Greekes, for Women to weare their haire long, and the men to weare it short. but how is it then that in * *Terence* there is mention made of

Isaie. 22. vix.

a Woman in mourning with long haire?

* In *Henus*.
AG. 2. 51. 3.

Capillus passus, prolixus, circum caput.

Rejetus negligenter.

CAP. XXVI

De ritu Lugendi in funere.

WHen any disaster befell such as were neer of kin unto them, ἰδμυτὸν, &c. it being a time for sadoes, they forbore to drink any Wine, (which hath a property to make men glad) and confined themselves to that which the Scholiast calls ἀλπίτων κυκλῶν, a *Barly-mash*, (Ale, it's like.) But sorrow must be more then negative: (negatives make an affirmative) and therefore, First, they used to teare their cloths & their haire, after the manner of the Hebrews, and some times to fling their vailcs in the fire, (not in healths, but in sobs and sighs) as it is in *Rhesus*.

Eurip.

Κὶ συμπορῶσιν μνηστὴρ πύλον χλιδῶν.

Ovid. Met. 1.
8. fab. 9.

2 To throw their faces in the dust, or the dust in their faces, as the Romans did after them.

*Pulvere canissem genitor, vultusq; seniles.**Fadat humi fufos —*Eurip. Suppl.
v. 826.Or sometimes ashes, as *Achilles* did, when he mourn'd for the death of *Patroclus*, and the *Argive* Women for the death of their *Sonnes* at the *Leaguer* of *Thebes*.

— ἀμφὶ δ' αὐτῶν

Κάρα παχύνειν: —

* *Smyrnaus.*
β,* In *Hel.*

3 Κόπτειν (which is us'd for πῶν) to beat their breasts & their thighs, and cut and teare their flesh like a Jew: as one saies * ἀμβλύνειν χροὶ παλῶν.

Making streakes and furrowes with their nailes in their face. (as * *Euripides* uses the word ἀσλακίζειν.

— ὄνυχον ἡλοκίσμεθ')

b In *Avib.*4 To draine, and draw out at length, and repeat the interjection ἦ, ἦ, ἦ, and from hence (if we may believe the Scholiast upon ^b *Aristophanes*) comes the word ἡλαγῶ to be any

us'd for a song of lamentation *scilicet* ἀπὸ τοῦ λήγν' ὦ.

But at a funerall, so immoderate were they (especially the Women) in these and the like expressions of sorrow, that *Solon* was faine to make this Law of purpose to restrain them, *Mulieres genus ne radunto, ne ve lessu funeris ergo habento, Let no Women &c.* Their customes they used at such times were these. First, when they came forth of the house (and not only at the grave) every one lop'd off a lock of his haire and it is noted by the * *Tragedian* for a very ordinary practise, where he shewes how it could hardly be believed, that *Alcestis* was indeed buried, as they said she was, because neither the pot of Holy-water, nor so much as a lock of haire could be scene at the doore, as they were wont to be.

καὶ τὰ τ' ὕπερ ἐπὶ ἐπὶ θανάτῳ τιμᾶν.

—Οἱ, ἃ δὴ τεύχον πένθει πένθει.

2 As they went along with the corps they kept their heads close covered, and their faces: as other people doe. And therefore *Orestes*, when he bid *Electra* leave mourning, saies he

—ἀνακάλυψ' ὃ κασίγνητα κῆρα

Ἐκ δακρύων τ' ἀπλῶς—

Be uncover'd &c.

In like manner *Theſeus* (as it is in another * *Tragedy* of the same Poet) when *Adrastus* came to petition his helpe κατὰ τὴν χλαυδίαν, all bemused and covered in the habit of a Mourner, said to him

ἀγ' ἀκαλυψάμεν ἃ καὶ σῶσαι γένοι.

They used likewise to lay their hands on their head, (as we doe our heads upon our hands.) So * *Helen* saies of the Trojans

Ἐμὶ β' κερὰ χέρεσσι δάκρυα.

3 Their manner of going, was to tread as softly as they could with their feet, and make no noyce with their tongues (I mean the rest of the company, and not those which they got for the purpose to Weepe)

Σῆμα, Σῆμα λεπίδες ἱχθυῶν ἀρβύλας

Τὸ δὲ πῖπτι, καὶ κλυπῆται, καὶ δ' ἴσῳ κτύπῃ.

Saies

* *Cicero De Legib.*

* *Eurip. Alc.*
v 100.

* See *Esth. r.*
c 6. v. 12.
& *J. rem c.*
14 v. 3.

* In *Suppl. v.*
110.

* *Id. v. 376.*

* I. i. c. 21. v. 27

* 438. v. 15.

Saies the *Chorus*. In the book of *Kings tis said that *Abah* lay in Sackcloth בִּשְׂמֹרֶת and went softly. and so **Isaiah* saies *I shall goe softly all my years in the bitternesse of my soule* וּבְיָגֵן though I know some translations render it otherwise.

4 When they come to the place of buriall (for I meane to end the Mourning first, and then to come to the rest) they would cut off all the best locks of their haire (ἀβανον or βέσπρον) and lay them on the grave, or cast them into the fire. And this they called πυρρῶν κνέαν , and σπριακκῶν τεμαχῶν (as it is in *Aristophanes*) or τεμαχῶν βέσπρων (as in *Aeschylus*) or καεῖν μὲν χρῆσθαι (as in *Sophocles*) or ἀπαρχαῖς ἰκίους (as it is every where.) All their best Locks I said; for I remember how *Electra* in *Sophocles*, was very angry with *Helen* for dealing παύρως deceitfully, and hiding the best of her haire to save it, at the buriall of *Clytemnestra*: for indeed $\text{οὐκ οὐ καὶ ἀλήθειαν θρηνῶντας πάντα ἢ ἀβανον τεμαῖν}$, they should with it all, saith the Scholiast upon that Poet: who in another place has given a reason or too for the action, viz. First to make them seeme squallid, and carelesse, and contemptible; whereas locks $\text{ἀβρότητα καὶ χαλκωτικὴν ἰμπερίην}$, are used for ornaments, and sprucenesse, as being νευρὴ ἢ κεφαλῆς (as I may say) the *Luxury* of the haire. Then, tis known that the Greekes were καρποκομῶντες , & used to weare the haire long $\text{ἢ μόνον ἐν ἐκείνῳ, ἀλλὰ καὶ διὰ τὴν εὐβειαν}$, saies the *Scholiast, both to please their friends and to fright their enemies: Nay they took such a pride in having it so, (calling themselves ἀκαρπῆται , & such as cut it to short κυρτῆς) that κομᾶν , signifying to weare haire long, has been used to signify to be *proud.

* II. β.

* II. ↓.

2 $\text{ἵνα διὰ τῆς τῶνδ' ἰλίου αὐτοῖς ὀφειλῆς ᾖ}$. To get the good will of the deceased party, and the *Manes*. Some againe say it was done by none but a Parent, or a Foster-father, or Mother, by way of thanks for their education, and so they cal'd it θεμελιεὶα παινῶν , or $\text{ἐντασσομένη τὰς ἀναβόας}$. But why then should **Hercules* doe it to *Softratus* he who was but his

* *Pausan.*

Ganymede

Ganymede Last of all, during the whole time of Mourning for the dead (which *Lycurgus* confined to the space of eleaven daies) the Women were not to weare any * Jewels, neither was there to be fire or Candle light (which two at first were but one thing, viz. * Wood for heat and light too.) *λύχνος* * *Vid Suid. in*
ἡσυχ. ἐν πινυδαῖς δὲ σίμῃς, saith an old Glosse, and to this custome *ἡσυχ. ἐν*
some doe referre that in the Satyrist. *ἡσυχ. ἐν*

Pullati procures, &c.

— *nunc odimus ignem.*

Δαλδε,
Juven. Sat. 3.

If the mourning were for a publick calamity, all the *palastra*, and *gymnasia*, must be shut up: together with the Baths and the Shops, and the temples themselves. But it is time to returne to the Corps, and see it buried as soone as I can for feare of giving offence (as I told you before)

CAP. XXVII.

De viâ per quam efferebatur corpus, & de loco sepulchræ.

THE ordinary way by which the corps was carried was the gate called *Ἡραῖαι*, so called because they led to the *ἡρῆα*, the Graves, or the Common place of buriall. This gate is sometimes called *Ἱερεῖς πύλαι*, * *Sacra porta*, whether in op-
position to the *πύλαι ἀπὸ τοῦ ἑλίου* (in *Plutarch*) or the *χαράεντος πύ-
λαι* (you may render it the *Gates of Hell*, in the Scripture
phrase, or *Scelerata porta* as the Romans doe) by which they
drag'd the Malefactors; I am yet to seeke: for Malefactors
were to suffer death without the Gates, as no others were to
be buried within. It seemes they thought the dead by Law,
and the dead by nature alike uncleane, and so took the like
care to avoid the contagion of either.

The place of buriall in ancient times for a King or a Prince, was wont to be the foot of a hill, (to shew that he might not be a *Mountain* * for ever) according to that in *Ly-*
cophon. *as* *Isaiah. 41,*
15. &c.

K k

Τετάρτη

* *Æt. 11.*

Ἐπειδὴ τὰς ῥίζας ἐκείνου ὄρου

Or that of * *Virgil.*

— fuit ingens Mons sub alto

* *Lib de Orig.
Gent. Rom.*

Regis Derceni terrenus ex aggero bustum.

* *Aurelius* saies of King *Aventinus Sylvius*, that he was *Sepulcrum circa radices Montis cui ex se nomen dedit.* unlesse you will say that those *Montes* were nothing but *that* in a larger size, which *tumuli* were in the *diminutive*: & so the hills must be made by the buryer as * *Lucian* saies.

L 8.

Et Regum cineres extructo monte quiescant.

But for men of a lower ranke, 'till the daies of King *Cecrops*, it went to higher then a Pit or a Cave, according to that of *Theognis*

— καὶ θύμας γαίης

Βοῦς πολὺ καὶ τὸν εἰς ἴδμεν δαίμονα

'Tis true that in after times there were two common Church-yards (as I may say) appointed for the purpose, called by the name of *ἐν Κεραμικῇ*, *Potters fields*, ὁ μὲν ἐν τῇ πόλει καὶ ὁ ἔξω, one within the Walls, and the other without *Aristophanes* in his *Rane*, calls them *ταῖς ταφῇς*, the *Burialls* or the *Berryes*. That buriall place within (otherwise called *Δημόσιον σῆμα* by *Thucydides*) was for those that made an honorable end in the Field for the good of the *Common-wealth*: the manner whereof I shall mention perhaps in another place. The outer *Ceramicus* was distinguished into severall fields, and enclosures. And therefore we shall read, That sometimes close to the Gates, sometimes by the way sides, according to that of *Hector* in * *Euripides*.

In *Rhes.* 480.

— βαρὺς

ὁ δὲ πρὸς τὸν ἄλσος ὄρος ἐν ἑσπέρῃ.

CAP. XXVIII.

De Corporis crematione.

NOW for the usage of the bodies: when they came to the place of buriall, saies the Scholiast upon *Homer*, οὐκ ἀλλοιὸν τὰ σώματα τιθένουσιν ἀπὸ τῶν ἑταίρων ἐκείνῳ διὰ τὸ ἀπὸ τῆς γῆς γίνεσθαι, εἰς δ' ὅπως ἴδμεν ὅτι καὶ γὰρ, the custome was at first to burne them; according to that of *Quintilian. Declam. 10. Animam, quoties exonerata membris mortalibus levi se igni lustraveris petere sedes inter astra.* And the reason was, saies that Scholiast, because by this means the body might presently consume all away to nothing. But that custome (I know not for what reason) was not so well lik'd by other people. Infomuch that the *Magi* among the * *Persians*, thought it ἀνόσιον a thing most profane (I * *Diag. Leri. l. 10.* feare me more for the Fire then any thing else.) and therefore at length it came to be lesse us'd, so as sometimes they would bourn them, and sometimes only cover them with earth. Which is enough to prove, that there is no necessity that τὸ μὲν a Grave, should come from τῶν περὶ, τὸ τῆς γῆς, to burne, as the Scholiast upon *Aristophanes* would have it. but for ought I can find even in after times, among the Greeks, buriall by burning, was still esteemed the more honourable and stately way of the two: as may appear by their unwillingnesse to have it common. For they denied the use of it, First to Infants. 2 To such as kild themselves. 3 To such as were kill'd with Lightning or Fulguris struck with the Planet (as we say) who were to be buried there where they dyed, or at least in some peculiar place apart, as we doe those that Hang themselves, or the like. And thus *Capaneus*, whom the *Athenians* ston'd to death, as he was scaling the walls (a thing invented by him as some report) because they imagin'd him to have been shot to death by *Jupiter*, must needs be buried γοῖς σείσθαι, so *Adrastus* saies in *Enripides*,

Ἡ γὰρ ἐστὶν ὡς νεκρὸν δεῖλαι σῆμα

And lastly to Traytors: on whom they were loath to bestow any buriall at all. Infomuch that *Themistocles* having been dead long before in *Magæstia*, the Athenians in time of a Pestilence, though they had expresse command from the Oracle, to fetch his bones and bring them to Athens, could by no means be permitted by the Magistrates to doe it, in regard he had dealt with *Ariaxerxes* to betray their Country. and therefore having obtained fifty daies time to celebrate his Funerall, as the fashion was (as I may say) in his picture, having erected a Tent, closely conveyed thither his bones, and hid them in the ground. The Originall of this Law the Scholiast upon *Homer* fetches from *Hector*, who in the time of the siege of Troy, threatned whomsoever he found leaving his place treacherously in the fight, to kill him himselfe, adding withall,

— — — ὅτι νῦν τὸ πῦρ ἐστὶν ἁγίον

Ἰστανί τε γυνταί τε πυρὸς ἀλλὰ ζῶσι δαίμοντα.

Upon which words you have this Scholy. Ἐν τῷ αὐτῷ βιβλίῳ ὁ Πλάτων μὲν δαίμοντα, ἔπειτα δὲ τοὺς ἀνθρώπους ἐκείνους. Hence came the Law &c. But I must tell you after all this, that however burning and burying are so near in their sound, they have been farre enough distant in their being; at least in some Countreyes. For at Rome it was not used in *Macrobius* his time. Among the Greeks indeed it may be rather thought to have been discontinued only upon dislike, then not to have been begun when it was not used. For one of them (I know not his name) thinking the fire (which they esteemed pure and holy) to be polluted by the dead body, which it was to purify, is reported by a Scholiast upon *Homer*, to have cryed aloud to *Promethæus* with these words, Ἐπαρηξὸν, βοῦδνον, καὶ λήβον εἰ δύνανται καὶ ἀλὲν τὸ πῦρ, O, pray carry the fire back again where you had it. The first that ever gave example in this kind, is reported to be *Hercules*. Who desiring of *Licymnius* to send his sonne *Argius* to help him in the warre with *Laomedon* for the

the horses, engaged himselfe by an oath, to see him home safe to his Father againe; but the sonne being killed in the Warre he took him and burnt him; and carried his bones to his father, *οὐκ ἔβουν αὐτὸν putting a fallacy upon him*, as if he had had his son indeed, when there was nothing left but the bare bones. And yet he used him better then *Cynirus K. of Cyprus*, did *Menelaus*, who having promised him fifty shippes with men, sent him but one true ship, and pop'd him along with shippes and men made of clay for the rest. The story is likely enough, but he that told me said he did not believe it, and therefore leaving the argument of an example, gives a reason or two of the use of the custome, either because *καὶ τὸ νεκρὸν ἵερὸν*, every dead thing is impure, and so it had need to be purified; and the rather by fire, because it was commonly used to such a purpose, as being *ἀγνιστὸν*, able to make that pure and chaste which before was adulterated with heterogeneous abasements and alloys: whence *Euripides* saies of *Clytemnestra's* body *πυρὶ καὶ δάμνηται*. Or else to shew, how the divine and purer part of the man is carried in the fire, as in a coach to be joyned in society with the gods above, *τὸ δὲ θεῶν τῷ αἵματι ἀναμεινόμενον ἐστὶν ἵππῳ καὶ ἵππῳ τὸ πνεῦμα* (how neere this goes to expresse the fiery Chariot of *Elias*) *οὐκ ἔβουν αὐτὸν*. Which Princes had no need of, if they could be carried upon *Eagles wings*: as I shall tell you anon. Thus *Scylla* in *Lycophron* is said *ἀπὸ πυρὸς*, to be made again by the fire, and so to become *καὶ δάμνηται*, as he calls it. Thus the naked Sophisters of *Ionia* (*σοφιστὰς*) used to burne themselves into that immortality, which they desired of *Alexander*, when he put them to aske what they would.

* Hom.
ll. A.

lb. 2.

* Cic. Tusc.
l. 5.

K. k 3.

CA P

C A P. XXIX.

*De ritu Cremandi, five comburendi corporis.
De loculis & reliquiis.*

THE manner of burning, was to make a pyle of wood; and having laid the corps on the top, to set it one fire. according to that of *Homer*, where he speaks of *Hector*,

Ἐν ᾧ πυρὴν ἑτάτην κερδὸν θύοντες ἵκαλον αὐτῆς.

Il. 2.

The wood was not all waies of one sort. But sometimes Oake: as in * *Euripides*, where you shall read of κορμὴς σπυδὸς *Oaken billets*, at the funerall of *Hercules* his children. Sometimes Olive, as in * *Sophocles*. And sometimes Pine, as in *Athenens*: unless I say, that he confined the use of it to the buriall of *Virgins*. If the party had lost his life in a shipwrack, I have read that they made the fire of the planks of the ship,

* *Herc. Fur.*

v. 241.

a In *Trach.*

b L. 15.

— ut corpus sepeliret nanfragus ignis

Manlius l. 4.

Et collecta rogam facerent fragmenta carina.

Thus to burne the bodies, they call'd it πυρὸς τὰ σάματα, and the Bone-fire it selfe πνεῦν.

All the while it was burning, the mourners stood round about the Bone-fire, and pray'd to the Winds to blow, (for so *Achilles* in *Homer* is said to have done at the burning of *Patroclus*) to make it burne the better. Not to put the carcasse (surely) but themselves out of the paine. If there happened to be a very strong wind just at that time, they embrac'd it as an excellent good omen: Still there was a κήρυξ, a Bell-man there ready to keep off any that should offer to meddle with the bones. *Ossa ne legito*, saies the Roman. When all was burnt to the Bones, the next of the kin quenched the fire with red Wine. And after that τὸν πύργον αὐτῶν οἱ θεοὶ ἐχάρουν, * they swept up the ashes together in a heape. The bones they took and wash'd them in water brought

* Il 4.

brought in *κύρως* pots for the Purpose, by the *ἐκχυρίσται*,
(Women appointed for that worke, and for bringing Milke, * *Elym. Mag.*
and such other things as they us'd in the *χρῶσι*) and having
anoined them with ointments, and the fat of a Sow; they
wrap'd them in fine linnen, and put them into a coffin which
they call'd *θάλας*, or *πύλον*, or *στέον*.

* *Ὡς ὅτι ὅτε αὐτὴν θύει στέον ἀμφοτέρωθεν.*

11. ♀.

The vessell, whatsoever it was, is in *Lycophon* called *κρῶνός*,
as if it were a Pot: and in *Moschus* *χρῶσις* *κρῶνός*, as if it were *Idy. l. 4.*

wont to be gilded. And in * *Plutarch* *λίθινος στέον*, as if it were
wont to be of stone. Methinks it may be called a coffin, for
I read it was usually made of Wood, *viz.* of Cedar, which
is longest a rotting, and is therefore called *μετ' ὧν ζῶν*, *the life*
of the dead. Indeed whether it were ordinary to have such
coffins, or only for those that had *Sepulchra*, and vaults of
purpose under ground to set them in, I cannot well tell.
But that there was such a thing, and that it was made of Ce-
dar, the word *Κίδρος*, us'd sometimes for the chest it selfe
does seeme to declare in those words of *Admetus* desiring
to lye with his Wife in the *Grave-bed* too.

* *In Numas.*

* *Eurip. Alc.*
v 365.

* *Ἐν ταύτῃ αὐτῆς δὲ μὲν αἰσινύει καὶ ὁ κίβρις*

Σοφίας δὲ δίδου πλοῦτος —

A wish not unreasonable; seeing the thing desir'd was so u-
sual both among the Greeks and the Romans too. S^c *An-*
stins own Mother was of the same mind for why?

Quos certum amor quos hora navissima juxta

* *Compani tumulo non invidentis eodem.*

Ovid. Met. l. 4.
fab. 2.

The Athenians indeed seldome put above one mans bones
in the same coffin: but the *Megarenses* many times foure, saies
Pausanias. The bones which they kept, because they were that
which the fire left, were called *λείψανα* or *Relicks*. And they
were thus kept saith the Scholiast upon *Euripides* in *Orestes*,
αἰμας is *ἔχθρη* &c. least they should be expos'd to the rage
of too deadly Enemies. If the patty were burnt in a forein
Country, his bones or his ashes were carried home in the
coffin

coffin, and pompously shewed and adorn'd with Garlands in every place they came to, according to that of *Ovid*.

Ossa tamen sacisq; parvâ referantur in Urnâ

Sic ego non etiam mortuus Exul ero.

* *Vetus Gloss.*

When they came where there were crosse waies, those that were of kin to the party, kept *Compitalia*-feasts, διὰ τὴν ἀγχιαιαν ἐστὶν αἱ γυναικες ἐν ᾗ οὐδὲς ἄλλος ἐσθλοκένων τις παρὸς, After they had laid it up among the Monuments, they cited the party three times (twas a number very superstitiously used by all nations) to make his appearance.

Virgil.

a *Diog. La.*

* *Harpocr.*

— *Magnâ manes ter voce vocavi.* (but of this already) Now the place where the coffin was put, was a Sepulcher common to all the rest of the family, only such as prov'd a unthrif, were excommunicated by Law, and branded with the name of *ἀσέπτοι*.

CAP. XXX.

De Tumulis.

THE customes used in a cold buriall were these. (and some of them used at a burning too: as the Sacrifice, the speeches, and the playes) The peculiar place of buriall was usually chosen before they died, and markt with a black stone. And when they came to be buried, a heape of earth thrown upon the body, οὗτος ὁρδὴν χῶμα Ἀχαιίης πέφυ, &c. saies *Ulysses* (in *Hecuba Euripidia*) agreeable whereto, is that phrase of the same Poet in another place. *κατίερα ἐξ ὄγκου τῆς* and the Latine word *Tumulus* a heap or a grave. But (I think) for the better sort, they made it higher, & a little handsomer, with stones, somewhat after the fashion of our Tombs. For so *Theseus* told *Hercules*, the Athenians should honour his Corps — *λαοισι τ' ἐξογκάμεσι*. Whether earth or stones; it seemes they desired to have it polished, as neat as might be, fast and smooth.

Τύμβος

* Τὸ μὲν ἄλλο ἐστὶν ἐξ ὧν, saies the same Poet in * Ib. v. 836.
Alceſtiu, and in *Helena* — a ἐλπίδα τὴν πύλιν The peo- a lb. v. 992.
 ſture which the body uſually had in the grave, was with the
 face towards the Eaſt ſaies *Diogenes Laert.* in *Democrito*; to-
 wards the Weſt, ſaies *Plutarch* and *Eliaſ*. On the ſtone
 which I mentioned, was written the name & the condition of
 the party deceaſed, which they deſcribed commonly in verſe.
Plato was for juſt ſoure Heroick verſes and no more. Such
 Epitaphes they called *μαρτυρία*, becauſe they made known
 the party: as the Romans did *Monumenta* and *Memorias*, be-
 cauſe they made them remembered. And therefore the *Lacæde-
 monian* Souldiers, (ſaies *Juſtin*) uſed to tye a ſtick, or a note,
 about their wreſts, to certify of what condition they were;
 that in caſe they ſhould dye in the Fields, they might have
 a buriall and a Monument, according to their quality. Ha-
 ving thrown the earth upon him, the next worke was to Sa-
 crifice, and pray that it might not lye too heavy. *Sit tibi
 terra levis*. Such a prayer as the Chorus in *Euripides* uſed for
Alceſtiu. — καὶ αὖτις

Χθονὶ πάλιν ὠκεῖον, γούνα.

* H. 462.

Which benefit as they thought too great to be granted to a
 wicked * fellow, or a Coward, ſo they thought it too little * *Κακός*.
 to be denyed to another: and this made *Menelaus* to ſcare ſo
 little to dye, for ſaies he.

* Eurip. Hel.
 v. 857.

* Εἰ γὰρ ποῦν ἐν δούλοισιν
 Εὐχόμενος αἰδέσθαι πολέμοιο δαυδοῦ ὄντο
 Κεῖν κατὰ μνηστῆρας ἐν πύλαις γούνα
 Κακὸς δ' ὅς ποτ' αἰδέσθαι ἐμβαλὼν γούνα.

CAP. XXXI.

De Infernis.

THE manner of Sacrificing to the Infernall gods, or the
 gods of the dead (for *infernum* or *adus* or *adus*, was a place
 L I for

for all alike) was to dig a ditch for the Altar (ἡ λείαν) (perchance to get the neerer to them) according to that practise in Ovid.

Met. l. 7.

Hand procul egeat scrobibus tellure duabus
Sacra facit.

Odys. 11.

* En. 6.

The Victim then slaine , was either a barren Cow , as * Homer saies — στείρα βὺν , ὕνα δαΐην, and Virgil.

— Sterilemq; tibi Proserpina, vaccam.

Or else a black sheep , such as the old fellow saw slaine at the grave of Agamemnon

* Πυγὰς δ' αὖτ' αὐτῆς εἴν' ὑπὸ λυγρῆς πίπυρος

Σπάρκον ἐνταῦθα —

* Eurip. Ele-

Str. v. 513.

2 In Oedip. v.

556.

L. 7.

Plut. in Sol.

Hom. Il. 4.

And such as Senecca speaks of * *Nigro bidentes vellere*, &c. the reason why they made choyce of this colour, was either because it suited best with mourning : or because it was to the black gods of the darke. For as * Arnobius saies, *Diis laevi sedes habitantibus inferas color furvus est gratior*. Afterwards it rose to an Oxe ; till it was forbidden by Solon. Whether it

were Sheep or Bullock, or Hog : as it was best, if it were a spayd or a barren female : so it might not be Ramme nor Bull, nor Boare. &c. τὰ μὲν μὲν ἄνθρωποι, or ὅτι τὸ ἐνταῦθα, ὅτι οὐκ ἐστὶν ἄνθρωπος, saies the Scholiast ; and that for the same reason (as he saith) for which at the same time they offered downe both their haire, and the Bristle-haire of the beast, which grew upon his fore-head, Ἀπαρξάς τις, ὅς ἐστιν ἄνθρωπος, that they might not give the dead, either that which had life in it selfe, or that which could beget it in another thing. Those *setae*, or bristle-haires, are in a peculiar manner termed *μαχαί*, and the offering thereof, *μαχαίαν*, as in these words,

— ἡ μαχαίαν ὁ καρπὸς τείχεα ἐς πυλὶ βάλλων

* Ἀρξιδωτὸς ὅς

Il. 5.

Thus rendered in the words of Virgil.

*Et summas carpens media inter cornua Setae
Ignibus imposuit—*

Yea

Yea not only the beast which they *slaw*; but all the rest which they suffered to live, in the time of a publick funerall, came under the hands of the Barber, as well as the men: As appears by the practise of *Mardonius* and his Army, reported by *Herodotus*, to have trim'd their Horses and Bullocks, and all, at the funerall of *Mastimus*. In the like manner *Alexander* at the funerall of *Hephaestion* dealt with the Horses and the Mules, and the Walls themselves of the Towne of *Echazana* *Σεικούρις* (as *Ælian* has it) *shaving* them *ω* *χω* close to the ground. And, I remember, in * *Enripides*, *Admetus* desiring to celebrate his Wifes funerall in the best manner that might be, gives order for the Coach-horses manes to be all cut,

— *ἡ μαρμαρυγα*

Πάλαι πούροι τέμνοντο αὐχένων φέβλου.

* In *Alceſt.*
v. 429.

Then besides the victime they had *τὰ χοῶς Libationes*, which was usually *μυλινγατον*, hony and milke and wine; to which they added Cakes, if the Translator render aright

— *ἡμὲς πύρος ὀδοῦναι.*

In * *Enripides*. the manner of using these liquors, was first to goe round about the grave, and powre out some as they went out of the bottle (as he * saies *λύσαι ἀπὸ τοῦ*) and then to stand on the top, and doe it there too, as *Sophocles* saies *καλῶντι ἐξ ἄκρου* &c. As they offered, they used certaine speeches to the party deceased, such as that was

Ἐλύντο' ἀδελφὲ καὶ δὲ θυγατρί, Ἰφιδάμει.

* *Hel.* v. 554.

* *Id.* in *Eleſt.*
v. 530.

Together with prayers to the gods, and the ghosts of the dead, to be propitious to them. And therefore those *χοῶι*, were usually termed *ἑδωθέναι*, and *διακρίνειν*, and *κατακρίνειν*: *χοῶι*: and they made choyce of the most proper liquors, for to *sweeten* and supple them. Such a prayer is that in *Enripides* to the ghost of *Achilles*, *ὦ παῖ ἀλλήων, πατρὸς δ' αὖτός, δέξαι* *Χοῶν μὲν τὰ καλὰ καὶ ἀγαθὰ, καὶ τὰ ἀγαθὰ δέξαι* &c.

Those Sacrificing offices were especially to be performed by the Kindred too (as most of the rest were) and therefore *Cassandra* setting forth the sad condition of the Leaguers at *Troy*, and their friends at home, saies she, *Their Parents be-*

ing thus bereft of their children in the Siege.

— ἡ δὲ πόλις ἔπεσον

Ἐδ' ἔστιν αὖτ' ἂν αὖτ' ἔτι δὲ φέρειται.

— ἡ δὲ πόλις ἔπεσον

To let a victime blood upon their grave.

CAP. XXXII.

De Coronandis tumulis, & de Phyllobolia.

BE sides all this, there must be Garlands laid upon the grave too, as there were before upon the the herse and the corps. And this action they called στεφανίσαι τὸν νεκρόν, and the Garlands themselves στεφάνη and that more properly then any of the former, as being not only στεφανίσματα, made of a Col-
lation, or a collection of all sorts of flowers gathered-together, but also made to be throwne ἐπὶ τὸν νεκρόν, upon the Earth. Sometimes indeed they made those Garlands of nothing but the flower ποδός, (saith * *Athenæus* :) and then the Garlands were called ποδός too. And it may be sometimes of ἑλάνθῃ or *Apium* as I have occasion to think from that story of *Timoleon*, who when he was to fight with the *Carthaginians*; there met him by chance Mules laden with this *Apium*. The Souldiers being affrighted therewith, because of the use which they knew to be made of that hearb in Funerals (whence the proverb of on that is desperately sick ποδός στεφανίσαι, that he needs *Apium*) refus'd to fight: but he told them, *Nay*, rather take courage, my Souldiers, and make it an omen of victory, for there is use of the hearb, when a man has won the best at a fight, as well as when death hath given him the worst. The first beginning of this custome, is by *Pilostratis* (in *Heroicis*) attributed to the *Thessali*, when they did it to the grave of *Achilles*. The reason of it, saies * *Clemens*, was to expresse the quiet condition of the dead, and their freedome from care & trouble, ἀποχλῆναι ἀντιμάρται δὲ σέβαντ' ὁμοβόλον. But I rather think

* L. 14. & 5.

* *Pedag.* l. 11.
 c. 3.

think with the Scholiast upon *Euripides*, as I have formerly told you, that they intended it *ως ἐπὶ τοῖς νεκροῖς καὶ τοῖς ζῶντι*, to honour the dead as they use to doe the living, when they won the *Game*. For the same reason, doubtlesse, was it that they did *εὐχολοῦν* (as they called it) fall a throwing of boughes and leaves upon the grave: as *Euripides* saies, they did to *Polyxena*, when she dyed: (for in latter times, if a man had wonne a race or the like, they had a custome to bedeck his valiant corps with boughs and leaves) you have it done by an old fellow in * *Euripides* with Myrtle.

* *Electr. v.*

— τὸ μὲν δ' ἀμφιδνα μύρτιναι

512.

Whether was there any allusion therein to the golden-bough or no? I think not: but if you will, you may read more of that bough in *Virgil*; and in *Servius* his notes upon him. It seemes that in *Italy* they had the same customes. For saies * *Varo*, ad *Sepulchrum* ferunt frondes, they carried leaves to cast upon the dead trees. And that they took the paines to make Garlands too will appeare by those words of *Min. Felix* to *Octavius*, *Coronas etiam sepulchris denegatis &c.* nay, *Addunt nunc etiam lanam*, saies my * *Author*, they came to wool at last, when they had more to spare.

Æn. 6.

* *L. 6. de L. L.*

CAP. XXXIII.

De Columnis. de Oratione. & Ludis funeribus.
& de Aquilis.

EITHER upon, or close by the grave, they were wont to erect a Pillar, the height whereof was not to be above three cubits by the Law. To the Pillar sometimes they added, either the Image of the party, or of somewhat else to resemble him. Thus *Diogenes* was honoured with the Image of a dog, for being a *Cynick*; and *Isocrates* with the Image of a *Siren*, for being an *Orator*. And it puts me in mind of *Admetus* his over constant love to his wife; when he would get the

Image

Image curiously made, and have it lye in the bed with him in her placé, for so he tells her.

Εἰς τὴν γυναικαὶ μαρτυροῦν τὴν αἰσθητικὴν
Εὐρυπιδὸς ἐν Ἀλκιστῇ 1000.

The honour which they gave the dead in commending him, was either by private discourse at home at the feast, or by a publique speech in the *Ceramicus*. Which speech, if the party dyed in a battell, was to be made by one appointed by the Magistrate, (ordinarily the Father or one of the Kin) and that not only at the time of buriall, but every yeare after: as

Lib. de Orat.

Cicero saies, in *Populari oratione* mos est *Athenis* laudari in *concone* eos qui in *prelio* sint interfeciti: *que* sic probata est, ut eam *quotannis*, ut scilicet illa die recitari necesse sit.

The first that began this custome of making speeches, some say, was *Pericles*, who made one upon the death of those that were slain in the *Peloponnesian* warre; and some, *Solon*. but besides funerall-speeches, they had funerall-plays too, ἀγῶνας ἐμταφίους, both the Play and the Feast; commonly goe under the name of τῆσι θ.

After I have thus vexed you, with a tedious company of fopperies, practised by the unhappy people of those times, even in burials, when they should haue more wit: what will you say, if I have that yet left, which will please you all as much, viz. that even they themselves for the most part, esteemed those practises, both unprofitable to the dead, and vaine and foolish in the living, as may appeare in the words of *Hecuba* her selfe, or the * Poet for her.

*Eurip. Tro.
ad v. 1247.

Δοῦναι γὰρ τοῖς θανούσι διαφύγειν βέλους,
ἢ μάλιστα τὸ δόξαι ἡμετέραν μοῖραν
Καὶ τὸ γὰρ ποῦ καὶ τίς αὖτις ἐλπίσιν ἔσται.

I thinke it boots the dead the least of all;

How rich or poore they have the funerall,

Tis th' livings vanity for this to call.

Having thus disposed of the body, they returned home. For the Soule they take no care, unlesse it were a King or a

Prince

Prince, whose soules they imagined *ἔχοντες* to be caried into heaven upon *Eagles wings*: and therefore was it, that they were wont to honour them with the pictures of Eagles. So at Rome, when they buried an Emperour, they used to let fly an Eagle over the grave. In allusion to this *Lycophron* calls *Achilles* *ἄετος* an Eagle, because he carried about *Hectors* body in a Coach.

Artemid. l. 2. c. 20.

CAP. XXXIV.

De Lustratione Domus funesta, & de Parentalibus. &c.

Being come home, they fell a purging and *Lustrating* the house with brimstone; and themselves, by going through the fire; or some other lustration, for there were severall sorts thereof, and if I have leasure, I may chance to speak more of it.) thus I remember in the Poet, 'tis said they did to the Kings house, who was stricken by *Hercules*: rounding the Alter with a Basket, and dipping the *ἄλκυονες* in the holy-water, and I know not what more.

ἡμεῖς δὲ καὶ ἄλκυονας ἔχοντες
Καθάραί δὲκαυον.

Eurip. Herc.
F. v. 923.

After this they kept a feast, *τὸ ἑορταστικόν* *Silicernium*, or *circum potationem*, as the manner is with some of us. Those that were at it wore Garlands: as *Cicero* saies, *quasi inibians parentes coronati*. The colour of their apparrell was white: & *quis unquam canavit atratus*, saies * *Cicero*. But how is it then that *Homer* makes *Thetis* to goe all in black to *Jupiter* about the death of her Son? So I remember *Admetus* in * *Euripides* bids them mourne for *Alceste*, *ἡ υἱοκλονήτορος ἑσθλῆς*, in black: and *Venus* in *Theocritus* celebrated the funerall of *Adonis* *κυανόβλεφον* in a sky coloured gowne. Perchance they wore black no longer, then till it came to the feast. This feast they renewed againe, not only nine daies after, when they called it *ἑρπύρα*, and thirty daies after, when they called it *ἡρακλειάδης* (when they

Odys. 17.

* In *vasinium*
Il. 24.

* *Alc. v 417.*

* *Po' lux l. 3.*

when 6. 19.

they sacrificed to *Mercury*, that he might carry their souls to the fields) but also upon the day of his death ever after; calling it *meenia* and upon the day of his birth calling it *Parthenia*. The common name for all these feasts, or the common festiual for all the infernall rites, and for all persons, was *Nesugia*, usually kept in the Month of *Anihisterion*; as the *Parentalia* were by the Romans in the Month of *February*, in quibus parentabantur manibus mortuorum when the Kindred especially (*les parens*) did sacrifice both to the earth, and the Gods under it and the ghosts of their Parents, or their Ancestors above it.

Of all these Funerall rites that I have named, none that had been an enemy to the person deceased, might be suffered to beare any part: as appeares by the words of *Electra* to *Chrysothemis* forbidding her to sacrifice,

Οὐδ' ἔστιν ὅτι χθρὸς δὲ πῶς ποταμὸς ἱερὰν

Κτελοῦται—

Nor so much as come neare the grave, as *Ulysses* in *Sophocles* is forbid to doe to the grave of *Ajax*. Nay such was *Sepulchralis sanctitas*, (saies *Tully*,) that no stranger might be suffered to doe it, for feare he might be an enemy. Moreover a law was made to forbid any one to take away from, or adde any thing more to the monuments, then what was already made.

And now it is high time to leave the body in the Month of death,) for so *Homer* calls the grave) to be gnawne like a sheep, by the never satisfied teeth of a hungry *ἄνθρωπος*. For *τομὸς* *καταφάγος*, he that is buried, and laid in a *Sarco-phagus* in the belly of the earth, is as properly said to be devoured, as what is devoured and inclosed in the stomach of a *Whale* or a *Vulture*, or any ravenous creature, is commonly said to be buried *ἐν τῇ γαστρὶ*. For so the *Vultures* are called ** τῆς γαστρὸς ἰσχυρὰ*, living graves: nay the Metaphore is commonly made reach to men themselves, some of whom, even their monthes are open sepulchers, as well as the bellies have been of others. As that of

* Il. p.
Psal 49 14.

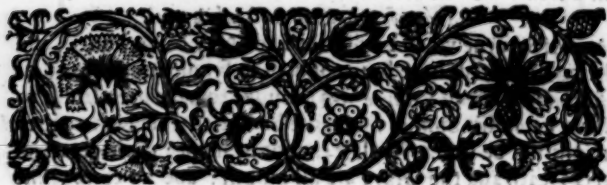
* H. mog.

of *Terem* when he ate his Sonne.

— *Seq. vocat bustum miserabile nati.*

And of Saturne when he did the like. Nay being buried, and being devoured, have been counted so synonymous, that (as *Lactantius* saies) *Saturne* was thought to have been said, to have eaten his Sonnes, because he buried them where they might not be seen. Well, it cannot be helpt: these great eaters Death and the Grave are all mouth, and no eares, like the belly. There's no stopping nor filling their mouth. *As* in *Œdipus*, saies *Aeschylus*, *Pluto has no Altars*. He is inexorable, and therefore called *ἀναισθητός* in *Euripides*. Neither (saies a Scholiast) was Death ever known to have an Altar but at *Gadira*, I know not wherefore. Let us see there-fore that his Wife be the more made of, now he is gone.

His Wife if she seemed to be with child, was taken into the care and protection of the *Archon*, least she might be cunningly perswaded to marry with whom she should not; and if any man offered to wrong her, the punishment was arbitrary. The children were committed to a Tutor. He that was to be overseer or Guardian, was either not to be of Kin at all; or else so farre off, that if the child should happen to die in his nonnage, the inheritance could not fall to him. A Tutor was either by will or by appointment of the *Archon*. Which way soever it were, he was to manage (saies *Aeschines*) and had the manning of all the affaires, till they came to be twenty yeare old: and then either they themselves, or any else that would, might sue out *δικαιωμένης*, a writ *Male administrata Tutela*, and have him before the *Archon*. But this must be done within five yeares after the Pupill came to be of age, or not at all,



LIB. VI.

SECTION. I.

De Supplicationibus & juramentis.

CAP. I.

De Supplicibus sacris. De asyliis & aris.

Av'ng taken this care to see the Marriage of himselfe, the Education of his children, and the honourable Buriall of his Body, it will be expected that now I say somewhat in commendation of his conditions, and concerning his manner of Life, either towards the gods, or towards Men. Of his carriage towards the gods, because there has been something already done in that kind, I shall not speak so largely; only a word or two, or more of the customes used in *Supplication* to, and in Swearing by the gods: and then I shall proceed to his actions towards Men, whether his friends in making merry with his equals, and giving to the Poore; or his Enemies in waging of Warre. This Treatise, because of the diversity

diversity of subjects, you have divided into three severall Sections, the first of Supplication called by them *ἐκασία*.

The person of a distressed Petitioner (as an abused slave or the like) whether he addressed himselfe to men or to the gods, but especially if to the gods, was to be look't upon as Sacred and inviolable, as appears by the Oracle, sent from *Didona's* Vocall Forrest to the *Athenians*, related by *Pansanias*.

Θεοῦ δ' ἄριστον ἔστι βασιλεὺς τε θυγάτηρ

Εὐρυπιδῶν, ὅτι καὶ Λακεδαιμονίων ἐκατέου

Διὸς παῖς αἰνέται, καὶ οὐ κτεῖται σπύλον

Μηδ' ἔστι καὶ ἀνέστη, ἐκείνη ἰσχυρὰ καὶ ἀγυροῖ.

For if he came flying to such or such Altars as were appointed to be ἄσυλοι none might touch him upon paine of exilement. And therefore is it that *Polydorus* in *Euripides* makes it such a ground for his confidence: saies he

—Βασιλεῖς δ' ἱερὰ καὶ πύλαι ἀσπίδες. *The Altars are not*

farre off. So in another Tragedy, when *Helena* kept hanging upon the Bed for her refuge, *Menelaus* wondring thereat,

* *What (saies he) dost Altars want, or is it the Barbarian mode?* Eurip. Hel. v. 805.

And no wonder that they thus fled to Altars, or that others feared to meddle with, or to slay any body near them: viz: because they thought the blood would be upon them that should doe it, yey though the Supplicants were already dead in the Law. For so the *Chorus* in *Ion* tells *Crensa*, the Law forbids any Petitioner to be put to death, *True* (saies she) *but I must be killed by the same Law. No matter* (replies the *Chorus*) *for fast, and if any one kill thee there*

* Περὶ γὰρ τοῦ αἵματος ἀνέστης.

* Ib. v. 1258.

Thy blood shall be upon him.

Infomuch that a great many even among them, seeing malefactors thus protected from the Law, and consequently encouraged to the transgression, were bold to complaine of the injustice of it, as you have *Ion* in the Tragedy, thus

ἄλλοι δὲ δύνανται τὸν νόμον ἀντιτάξαι

* Ἐάντι δὲ τοῖς, αἵματι καὶ νόμῳ ἀντίταξαι

Τὸς δὲ θοιδίους τοὺς ἐν τῷ ἱερῷ
 ἄλλ' ἱεράωντος, οὗτοι δὲ τῶν ἐγγύων
 οὐκ ἀποτρέφοντες.

I said before, *such or such*: because 'tis thought that not any of the *Altars* or *Temples* had this privilege, but only six viz. *Misericordia*, *Minerva*, *Eummenidum*, *Munichia*, and two of *Theseus* Temples, one within and another without the Walls. The first of these some say was the first *Ashylum* that ever was made, erected by *Hercules* his Grand-children, to preserve them from their enemies, according to that of *Servius ad En. 8.* *Postquam Hercules migravit è terrâ, nepotes ejus timen- tes insidias eorum quos avus afflixerat Athenis sibi primi Ashylum, hoc est, templum misericordia collocarunt, unde nullus posset ab- duci.* An example imitated by other People, almost in every country. For they thought that otherwise a beast had a safer condition than a man. ἔχει δὲ καὶ τοῦτο πρὸς τὸν νότον, ὅτι οὐκ ἔστιν ἀσφαλὲς οὐδὲν. But is he now safe for ever? yes, unless they made a fire, and burnt him out of the hole, as we use to doe eels, &c. And thus he in *Plautus* threatned to doe.

In Rud. Act. 3.
 Sc. 4.

Ibo Hercle aliquò queritatum ignem

Ignem magnum hic faciam—

and *Hermione* in

Euripides to *Andromache* sheltering herself by the Altar of *Thetis*. Πρὸς οὐτὸν ἱερὸν—on which the *Scholiast* thus ἱερός τῷ τῷ τοῦ κατὰ τὸν νότον ἱερῷ, &c. And yet all *ἱεῖς* or *Petitioners*, were not so afraid of a fire. As appears by the name of *ἱεῖς*, which they have from flying to *hearths*, the place for the fire, for refuge: as *Themistocles* did, when being *Ostracis'd* and banished, he fled to *Admetus* King of the *Molossi* for shelter. Otherwise none that fled thither, could be so wicked, but they counted him worse that should meddle with him. Inasmuch that those who killed the followers of *Cylon* (though they plunder'd the Temple of *Minerva*) because they killed them hanging on the Altars, were ever after themselves, and all other such *prophane* companions after them called ἀλειτουργοί, as who should say, *hinderers* τὸ ἀλειτουργοί.

supplicat

Application. Profane, I said, for it was no better then profanation, according to the Poet, *σιμωνιστὶ*, the Garlands are Polluted.

Eurip in Hæcyl,

CAP. II

De sangendis genis, manibus, genibus.

PETITIONERS both to the gods and Men, used to goe with *σιμας* Garlands about their necks, or green boughs in their hands * *ἢ αὐτῶν δούκων πρὸς τὴν ἰσχυρίαν* (saith the Scholiast on *Sophocles*) to beget respect, and amuse the beholders. Those green boughs are called by the severall names of *δουλοῖ*, *πυλῶδες* *ἰσχυρίαι*, *ἰσχυρὸν* *κλάδον*, and sometimes *ἰσχυρίαν* for * *Iphigenia* wanting them, told her Father she would make her own body supply the roome thus

* In Oed.

In Aul. v. 1216,

ἰσχυρίαν ἢ πύργον ἢ ἰσχυρίαν

τὸ πῶμα τὸ μόνον

In those boughs they put wooll, (as we do silk in posies) and so called them *σιμασίνας*, *vittas laureas*.

Aeschyl in eum,

Δίην μάλιστα σιμασίνας ἰσχυρίαν

Ἀποδὲ τὸ μαλλὸν

The wooll was not ty'd,

and so fastened to the bowes, but only wreathed and wrap'd up in them: and (it may be) therefore it was that *Æthra* in the Tragedy of the *Theban Women* petitioners (v. 31.) called it *δουλοῖ ἀδελφῶν ποικίλῳ* the *Tye without a knot*. The Italians, used such boughs too, as it seems, for *Virgil* saies

namq; oratores aderant ex Urbe Latinâ

Vetati ramis oleæ veniamq; rogantes.

And *Livy* speaks of the like practise of the people of *Rhodes*. The boughs were either of *Laurell* or *Olive*.

* *Vittata laurus & supplicis arbor Oliva.*

First because both those kinds are *ἀειδαλῆς* not subject to withering, and therefore * *Euripides* gives the latter the epithete of *ἀειγαίνουσα*. Secondly, Because the *Laurell* was signe of prevailing,

* Stat. Theb. l. 12.

In Ion. v.

1436.

and the Olive of Peace and good will, as *Lactantius* saith, per quam pax petitur supplicando. Now the custom was with those boughs, if they were doubtfull of prevailing, to touch but the knees of the man whom they Petition'd, or of the statue of the god, just as * *Lucretia* did *ῥαῖντων αὐτῷ λαβόμενα*. But if hopefull; the hands. *ἢ ἑλκιδον ἢ αὐτῷ χεῖρσι δυνόν*. And if confident; the chin, and the cheeks, *ἢ ὤμῳ * ῥαῖν*. It is said by a Comment upon *Pindar* in his *sym.* (where the Poet desires to touch *Æacus* his knees, when he prays for a Gale of successe for the *Ægineta*) that when they desired the parties consent, they touched the head to have an answer: when his help, his helping hand; when successe, the knee. The Last I know no great reason for, but history enough, even from the *Naturall Historian* himselfe. *Hominis genibus quedam religio inest observationis genium; hec supplices attingunt ad hac manus tendunt, hec ut aras adorant.* All his reason is, because of the abundance of spirits in the hollow of the knee, *forte quia inest iis vitalitas, quippe quorum inanitate fossa, cum iugulo, spiritus fugiat.* And therefore *Homer* makes the *Lira*, the *Petitioners* gods to be lame. As good as that of *Zemabius* *ἐν τῷ νῑκα* *οὐκ ἔστιν ἰσχυρὸν, ἢ τῷ ἐν γομφιασίν γομφίον*, because Judges had that upon their knees then, which now they write in their books.

If the Petitioners were very fearfull, and the persons of very great quality, they would bow so low as to kisse his feet: as those did to *Cyrus*, *Κόρυ κατὰ πόδα ἢ χεῖρας ἢ μέλας*. It was either this kisse, or a kisse of their own hand, which they anciently termed *labratum*. The old glosse calls it *καλὴν Κασιλῶν, ἢ ἀδυσκὸν βασίδιον*. I have read of a kisse of the hand when they did the reverence to the Gods, with putting the fore-finger over the thumb (perhaps upon the middle joynt, which they used in counting for the number of tenne) and then giving a turne on the right hand, as it is in * *Plantus*, *Quo me tortam, nescio. Si deos salutar, dextro vossum, confuso.*

The safest place for a Petitioner to men too, as well as to the gods (as I have already told you) was the hearth or the fire,

* *Dion. Halic.*

l 4.
b *Soph. Oed.*
T.

* *Eurip. in*
Heraci.

Xenoph. l. 7.

* *In Gurguli*

fire whither they presently ranne, when they came to any strange place in travell, or exilement, as to the only Altar of the house, and the gods thereof. For according to that of Cicero in his oration for his house, *Nihil Sanctius, nihil omni religione munus, quam domus unicuique civium.* Hic ara sunt, hic foci, hic dii penates, hic sacra religionis ceremonia continentur: hoc perfugium est ita sanctum omnibus, ut inde arripi neminem fas sit. When they had once seated themselves there in the ashes, in as mournfull posture as might be: they need not open their mouths for pity; neither was it the custome so to doe. For those actions speak loud enough; and an eye would serve for hearing.

Τὸ δ' ἄριστον, ὅτι τῶν θεῶν ἐν τῇ αἰσῇ ἀλγύντας.

ἰστέον τὸν ἱεῶνα &c.

This was the * practise of Ulysses at the house Alcinous. and of Themistocles at the house of Admetus; but so as first, by the instruction of the Queen, he took the Kings little son along with him for his guard, *πρότερον γὰρ ἔλαβεν τὸν υἱὸν τοῦ βασιλέως ὡς ἀσπίδα* *ἑαυτοῦ ἵνα μὴ ἀπολέσθαι* *τὸν υἱόν* *ἐν τῇ μάχῃ*, the only way in use among the people to obtaine a request.

I 4. Argon.
* Odyss 7.

Thyciddid.

If they fled to the gods for refuge or for help, their fashion was first to crowne the Altars with Garlands, and then to pray, that their desires might be crowned with successe.

* Πᾶντα δὲ βαυνοῦντες Ἀδμετῆος ἱεῖος

Προῦλα δὲ καὶ ἑστῆς, καὶ προσέειπεν

Πρὸς θεῶν ἀποτίξοντες ποσειδάων πόσιν.

* Eurip in
Aclest.

Their usuall gesture in praying, was to hold up their armes right toward heaven, as * Helen saies

— δὲ θεῶν ἐλπίσας ὡς ἔργον

* Eurip. He.
len v. 1100.

ἔργον δὲ τὸν

But to wrest their hands as farre as they could upon their wrists. According to that of Elchylus, where he saies of Prometheus, that though the gods had ty'd him fast to the hill, his stomach was so great, that he said he scorned to submit or pray *manibus supinis*, with bended hands like Women and Children.

children. *ἵκεται τὸν θεόν*. Now sometimes, if they obtained their request and it were a matter of consequence, you should have them relate it to the Priest of the Temple to be registred; or write it downe in a Table, and leave it behind them, to shew for a testimony.

CAP. III.

De generibus & locis sacrificiorum.

AND now we are in, let's even out with a little more of that which we have observed in reading, concerning their manner of serving their Gods. Their divine services in respect of the cause or occasion, were *ἑκούσια*, or *ῥαίσια*, *vota*, free-will offerings. Services promised and paid for a victory or the like.

^a Ovid, Met.
l. 9.

^{*} Sophoc. on
Trach.

^a Schol. in
Arist. in Avib.

^b Soph. in
Trach.
^c Eurip. in
Heracl.

—* *Cenae sacra parabat*. *Vota fovi*— *ἅλῃ τὰ ἄνθρωποι, such as*
were imposed, and commanded by an Oracle.
—* *ἑκούσια παρὰ τὸν θεόν*.

In respect of the object (that is to which of the gods they were formed) they were done either *ὑπὸ γῆν* to the gods under ground, and that *ἐν ἰσθμῷ* in a ditch dig'd, or plow'd up for that purpose. The Latines called it *Ara*, such as they used when they sacrificed to the *Heroes*, (for whom they had also *ἑκούσια* Temples and Playes, and what not) together with the Image of *Vulcan* made of clay, to set it forth. *ἅλῃ τὸν θεόν*, to the gods upon ground, much in the same manner. and *ἅλῃ τὸν θεόν*, to the gods above ground, *ἐν ἑστίῳ*, upon an Altar rais'd up high from the ground, which the Latines therefore called *Altare*, and the Greeks *ἑστία*, and *ῥαίσια*, as if it were a *work*, *valuum*, or *Agger*, made of earth cast up together. The distinction betwixt *ἑκούσια* and *ῥαίσια*, is set downe by the Scholiast on Euripides

* *Enripides* thus *Βωμὸς* is an Altar built up high with an ascent of severall steps *ἵλας* is as it were one step it selfe, after the fashion of some hearths in the figure of a quadrangle. (just as they made their *Λαύροι* ^a wherein they powred oyle and wine, and tempered it with the dust, to make cakes for the divell) The occasion given him to make this distinction, was the words *βωμὸς ἵλας* in the Author: whereupon he notes that *ἵλας* was there used in a large sence, for the *hole*, τὸ κοίλωμα, or the concavities in the top of the *βωμὸς* for the fire. At the making of a *βωμὸς* (and so at the making of a Statue to be worshipped) they had a custome *ὑπερίων ἱψηλαίων χύτρας πεπομπειῶν*, for women in garments of severall colours, to carry about pots of severall sorts of boyled pulse, and to offer thereof to the b gods.

^a In *Pheniss.*

^a Schol in *Aristoph. Ecclef.*

^b Schol in *Aristoph. in Pisto.*

— τὰς χύτρας αὐτὰς διδοῖ

Ἰδρυομένα, λαβὼν ἐπὶ τῇ κεφαλῇ εἶρε.

They made it commonly of earth heaped together, and so it may be called *χῶμα* or tumulus, as it uses to be sometimes of ashes; sometimes of earth and bloud tempered together; sometimes of stone, and sometimes of wood. For the figure, it was sometimes long, and sometimes square; but most often * *Κυκλωτρής*, round: as the Theatre, the market-places, & their Tables used to be. The places where they made their Altars, were usually *Mountaines & high-places* (so often objected to the beathenish Israelites) for according to the Scholiast upon those words of * *Sophocles*, ὅτι οἱ τοῖς ζηνὸς ὑψίστου πάρον &c. πάντες ἡ ὄρες τὰ διδοῖς ὀνομαζήνται ἐπὶ τῷ ὑψίστῳ ὅτι τῷ ὑψίστῳ τῷ δουσίῳ ποσειδῶ τῷ περὶ αὐτὸν, every Mountaine was called by *Jupiters name*, or consecrated to *Jupiter*, because the god being in a high place, it was fit to sacrifice to him in a high place, to be heard the better; as it was to the terrestriall gods in a low, to come neerer to them. Besides, the Altar in such a place, was the lesse in danger to be got up upon, and profaned, as being kept (as the same Scholiast saies) ἁγιστάτων καὶ ἀβανῶν, holy and untroden.

* *Odyss. 1.*

* In *Trach.*

* Pindar.
Isth. Δ.

* Schol. in
Eurip.

* Suidas.

* Aristot.
in Equis.

3ly In respect of time, some doe say that they sacrificed to the *Heroes*, * in *δυσμῆρας αὐγῶν* in the evening; and to others in the morning.

Lastly in respect of the matter or the thing sacrificed, it was either ζῶον of living creatures, properly called θυσία or else of things without life; and those either ξηρῶν dry, as corne and flower, or ὀγγρῶν wet, as Wine, or Milke, or Hony, usually called by the name of γάβ. The first *Pythagoras* could not endure, as thinking it unnatural to kill any thing; and so was all for his ἀγρὰ θύματα, wherein there was no blood, or ἀκταίαι θύσαι, (as *Thucydides* calls them) where there was no smoake, or * σπρίαιθ θυσία, where there was no Wint. But every one else almost like't it too well, and no such glorious a businesse as an ἑρταλὺς θυσία, a whole burnt sacrifice. Sometimes greater then a *Suovetauratio*, and consisting of a Sow, a Bull, a Ramme, and a Goat: and sometimes but a γερῆν, of a Sow, a Ramme, and a Goat. I hardly believe they ever went so high as an hundred, notwithstanding τριακῶν ἑκατόμβαι. Out of every Sacrifice one part went for a fee to the Prytanes, or Commissaries, unless they were rob'd of their due: as it seemes they were sometimes, by him in the Poet, threatening to complaine of one that did so,

* Καὶ τί φερέω τίλῃ ἡμετέρῃσι
Ἀδελφύταις ἢ Διὶ δῶν ἱ-
ερὰ ἔχοντα καλλίαι

CAP. IV.

De generibus & formulis jurandi.

* Hesiod.
Ep. ad Heb.
6. 16.

* Idem. in
Theogon.

O * τὰς an Oath, (the Son * of *Eris*, and yet the end * of all contention) was of two sorts, viz. ἡ μίχαι, & ἡ μαχαί, the greater, and the lesse. The greater oath was either of men by the gods: or of the gods themselves, by the *Strygian Lake*.

αὐτῶν μὲν δ' ἔδνα Διὶ μίχαι ἑμαυτοῖς ἔρκον.

Which

Which is the cause why some fetch the word *ὄρκος* an oath, from *Orcus* Hell. This Oath was then invented by *Jupiter*, and prescribed by him to the rest of the gods, when he had the assistance of *Sisyphus*, and his Sons against the *Titans*; or when he drank of the water, to quench his thirst in the fight. *Servius* saies (out of *Orpheus*) that if any god had sworn false, or broken his oath when he swore by *Sisyphus*, he was to be punished for it in hell nine thousand yeares. Which order, even *Jupiter* himselfe submitted to, and therefore took the more care how he swore, as *Minutius* saies, *Destinatum enim sibi cum suis cultoribus poenam praescium perhorrescit*. He that swore either of these waies, was properly said to *ὀρκίζεσθαι*, and to yeeld himselfe up to the mercy of those that were able to punish him, if he called them to witnesse that which was contrary to his knowledge, or his meaning. So that sometimes it was the custome to adde an imprecation of some evill, wherewith he knew them able to punish him, if the swore false. As *Tellamachus* does in *Homer*.

Οὐ μὰ Ζῆνι Ἀγίλας, ἧ ἄλγεα πατρὸς ἑμοῖο

By *Jove*, and the sorrowes of my Father.

The *Womens* oath was commonly by *Juno*; and by my Lady *Diana*, as * *Clytemnestra* uses in *Euripides*, μὰ τῇ Ληϊνῇ Ἀρτέμιϊ, much like the superstitious oath of *By my Lady*, among some of us. The gods, by whom the men were to swear by the appointment of *Solon*, were three (or if you will, one *Jupiter* Ὀρεῖ with three names) viz. Ἰκίον, Καδάρεον, and Ἐξακτίον. For that *Jupiter* was the proper *Custos juramentorum*, (as I may call him) if it doe not appeare, (as some say it does in the word *iusjurandum*, quasi *Jovis jurandum*, it will sufficiently be proved by the plaine testimony of the Poet, that saies

— Ζῆναδ' ἱερὸν ὄρκον

Θεοτὶς τομὰς παρὸν ἔσται.

Eurip. Med.
v. 170.

But so farre were they from being contented to swear by none but *Jupiter*, that not only, any other of the gods, but any of their own men lately dead, and thought to be deified, did

serve the tune : as when *Demosthenes* swore by *τῶν δὲ Μαρμαράων*, those that valiantly dyed in the battle of *Marathon*. Sometimes for over much hast or confidence, or some such reason, they left it to the party, to whom they swore, to chuse any of the gods, whomsoever him pleased to be tryed by: in this manner, *ὅστις αὖ τινὰ θεὸν δῖον*, as we say, *He lay you what you will*. This forme you may find used by *Plato* in *Phaedro*, and by *Aristenetus* in his Epistle of * *Enxithus* to *Pythias*. Sometimes they swore by many gods together in the plurall number, without specifying whom they meant. And sometimes by all their twelve gods, (as the *Lacedemonians* did by their two *τῶν Σιῶν* *Castor* and *Pollux*)

* L. 2. Ep. 2

* *Aristoph.* in *Equest.*

δοῖσα δῖον—by the whole jury of the gods, (neither honest nor true; only they thought them to be *Majorum gentium*, of the higher house, and *Deos consentes*, and so they put them together.) Other times againe, they swore by this or that god in particular, to whom either the affaires they handled, or the place where in they were, especially belonged: expressing his name. For so in the Market in buying and selling, or the like businesse, they commonly swore this Oath *τὴν ἢ Ἐκὼν ἢ Ἀργεῖον*, by *Mercury*. But then you should have some that out of meere *deisidamony*, would say no more then *μὰ τὸν*. By *Gr.* *ἐν αἰσῇ καὶ χάριτι ἱερῶν θεῶν*, with a * religious *aposiopesis*, forbearing to name the God. Hitherto you may reduce the oath by an oath it selfe, * *μὰ τὸν ὅποιον*. ἢ or *μὰ* with *καὶ* before it, in the Poets, was for an affirmative oath: and *μὰ* for a negative.

* *Aristoph.* in *Ran.*

* *Pind.* *Rem.*

CAP. V

De ritibus in Jureamento Magno.

THE customes in taking a *Great* oath, if it were in a publike manner, and by way of vindication of the truth, were these. The gods used to lift up their hands, as *Apollo* in

in the Poet bids *Lachesis* χῆρεν Ἀντίκῃ. Little thought he how the Scripture makes the like action of the true God in severall places. Men when they swore a great oath, laid downe their hands upon the Altar, as we doe upon the New Testament: whereas in a lesse, or in a private oath, made to such or such a Man, by way of a bargaine or a promise, according to the Roman fashion, they layd their hand, upon the hand of the party to whom they swore. This ceremony, I remember, *Menelaus* in * *Euripides* demanded of * *Helena* besides * *Helen* v. 834. the words of her oath.

Ἐπὶ τοῖς ἅ τοῖς τῶν, Ἀχιλλεύς, Ἰούλιος, &c.

2ly To honour the gods by whom they swore, they sacrificed the life of one of these three beasts, *κύνες*, *κείδς*, and *τράγος*. *Arist* in *Lusit.* a Boare, a Ramme and a Goate: or all three, and of every sort one or three of one of the sorts, as *Adrastus* was made to doe of the three sheep, in behalfe of the *Argivi*.

— * *λαμίδς* ὅτις ὅτις ἡλάν τιμὴν which they called * *Eurip. Supl.* *κύνες* &c. Sometimes when they killed a Boare, they cut out the stones (*ὄρε* & *ὄρε* are pretty neare kin) and stood upon them as they swore. A Ramme or a Boare thus used is properly called *τιμία*. Perhaps they used to sacrifice Pigges chiefly (as the Romanes did) at the confirmation of Leagues and Truces. And good reason choyce should be made of that beast, rather then any other in swearing too, since there was so great account made of it in other busineses, as solemne as that. For i. *Jupiter* was nurs'd by a Sow, (say some) and conceal'd by the noyse of the grunting: and therefore with the *Cretians* his Country men, there might be no initiation without it. 2ly *Varro* * saith, *pecoris immolandi initium sumptum a suillo: that it was the first beast that was Sacrificed.* * *De Re Rust.* which made some thinke that *ŭ* was so called, *quasi ŭ*, and *Sus quasi T*hus. Nay it was a creature so greatly sacred, (or imployed to a sacred use,) that *Sacres* by it selfe, is used for little pigges consecrated for a Sacrifice. The flesh that was wont to be eaten in other Sacrifices, in these was not to be eaten

Clem. Alex. in Strom.

* Arrestpb. in
Luftst.

* Eustath. in
Il. γ.

* eaten at all, except it were by the wormes and the fish. For either they buried it in the * ground, or else threw it into the Sea: as *Talshybius* did the Sow, which was sacrificed at an oath of *Agamemnon*.

CAP. VI

De juramento Parvo & ejus risibus.

* In Avib.

* *V.* 1025.

M *ἱερὸς θύρας*, or the little oath, was when they swore by a creature (and their gods were hardly so much) such as *per Cramben*, or by a Goose or a Dogge, *νῦνα* or *ῥῖνα* as the Socraticks did, having that practise commended to them by their own Master: who as it is in the Scholies upon * *Aristophanes*) in his twelfth Book *ἢ κεντινῶν*, had told them that *Rhadamanthus* the justest man that ever lived, had expressly forbid them to swear by the gods; but instead thereof had allowed them the use of a Dogge or a Goose, or a Ramme, or such like creatures. Sometimes they swore by the ground they stood upon, as * *Hippelismus* does, in *Enripides*.

— πῶς χάρεις ὄφειμι.

Sometimes by their Nets, or by any other thing which they made use of. If the matter were serious, you might hear them swearing by their right hand, or by their head, as he does in *Vireil*.

Per Caput hoc iuro, per quod Pater ante solebas.

* L. 3.

Eurip. in Hcl.
v. 841.

Which was the reason (saies *Athenens*) first, why they accounted the head *inertti*, holy and Sacred. 2ly Why they did *κατακνιψαντες το κεφαλον*, bow the knee at a Sneeze. 3ly Why the old Philosophers made such a scruple to eat of the head of any kind of creature. And 4ly Why they used this oath but seldom, accounting it *αυστηρον*, as *Helena* called it when she swore to *Memlaue*, thought it were by his head, and not her own. *Αλλ' αχρηστος ον κειρα κρητισισσα.*

The

The Customs used both in the Little and Great oaths too, in abjuring and purging of crimes, were sometimes, creeping upon their hands thorow the fire, or holding in their hands a red hot Iron, (μυστήρ they called it, such a thing as *Anaxagoras*, and his Scholler *Enripdes* * took the Sunne to be) supposing (as the Scholiast saies upon *Sophocles*) *οὐκ ἔστιν αἰσθητὸν τὸ δαπάνησαι ἐν τέτοιῳ καὶ ἀγῶνι*, that if they were not guilty of the crime, they should not be sensible of the paine. Thus the fellow in *Antigone* would have taken his oath to *Creon*, that he buried not *Polynices*. The like custome, we read to have been in use among the Saxon ancestors, and for the same purpose, under the name of *Fire-Ordeal*. For *Emma* the Mother of King *Edward* the Confessor, passing blindfolded in the spaces between a great many red-hot Plow-shares laid on the ground: & *Kanigund* the Wife of the Emperour *Henry* the second holding a red-hot Iron in her hand, receiving no hurt thereby, cleared themselves of the crime of Adultery laid to their charge. Sometimes they took the Iron and threw it into the Sea, solemnly vowing to keep the oath without breaking, as long as the Sea should the Iron without swimming.

* Schol Eurip. in Hel.

μυστὴρ σὺν ἀλσὶ μυστήρ. Sometimes (as I have known Boyes doe among us) they wrote the oath in a Paper, and threw it into the water: if it swam, and the water could endure it, he swore true; but if it sunk, and the water would not suffer it to be seen, he was to be punished immediatly without more ado. And this puts me in mind of that oath of *Adraftus*, and the *Argivi*, for amity and League with the Athenians, which the Poet saies they would have written in the hollow of a *tripus*, and the *tripus* to be sent to Delphos to *Apollo*, to be there kept for a testimony, and a memoriall.

* Callimach.

Μνηστὴρ δ' ἔσται, κατὰ πάναδ' ἔσται
to be produced when occasion should require. So *Achilles Tatius* (in his 8th book de *Clitophontis*, & *Leucippes ammoribus*) speaks of a custome, if a Wench were accused of Whore-

Whoredome, to have her make a formall oath of deniall, and having written the oath in a table, to stand in water up to the shinnes, with the table about her neck. If she were chaste, and had sworne true, the water remained as it was: but if not, *ἡ ὕδωρ ὀργίζεται* (saies he) the very water growes angry at it, and never leaves swelling, till it get up as high as her neck, and cover the table; least so horrid a sight as a false oath, should look the Sun and the World in the face.

CAP. VII.

De perjuriæ religione.

IF a man made a conscience of swearing aright, he was counted religious indeed. Insomuch that *ὅρκος*, was commonly used for *εὐνομία*,

* In Plut.

Οὐκ τις ὀρκῶν χάρις ὄντων ἔτι δυνάει. in Hesiod.

and — *ἢ τις χάρις ὀρκῶν ἔσται.* in Aristophanes.

Whereas on the other side, when they expressed a very wicked man, they made use of the word *ἑμιρκος* *perjurious*. And therefore Aristophanes (in *nubibus*) speaking of Jupiters lightnings and thunderbolts, which some said, that they did more hurt to the wicked then to others, saies he *ἂν περ βάλλει πρὸς ἑμῖρκους*, if *perjur'd men* are only lyable to be struck, how comes it to passe that Cleonymus and Theodorus escape so well? or that the poore Oake tree is so often hurted *ἢ γὰρ δὲ πρὸς ἑμιρκῶν* since it can never be *perjur'd*. Such as were common & customary swearers, for ill making, as well as for ill keeping of oathes, were branded with the name of *Ἀρδνῶν* from *Ἀρδνῆς* (saith Hesychius) the place where the oathes used to be administred. Now for the punishment of such vile persons, they supposed the Furies every fifth day to have a visitation, & to walke the round, for no other purpose: according to that of * Hesiod.

* In Dicb.

Ἐν πεμπτῇ γὰρ ἡσὼν ἐλάνυσαι ἀμυρὰν ὀλέσσει

Ὀρκῶν τινυμένων —

and

and therefore *Agamemnon* when he swore that he never had to doe with *Briseis*, called the Furies to witnesse too, as well as the *Earth* and the *Sun*.

—Ερινυὺς αἰδ' ὑπὸ γαῖας

Ἀνδρῶν πίνυσι, δὲ καὶ ὑπὸ οὐρανῷ οὐρανῷ

Nay in some places, the insensible creatures seemed to be sensible of the sinne and save the furies a labour. For I have read that in a Temple at *Palice* a City in Cicily, there were certaine *crateres* or *fonts*, out of which there rose sometimes flames, and sometimes hot boyling water: and that thither people used to resort from other places, for deciding of Controversies by taking an oath. For if any one swore false neere these fonts, he was presently stricken blind, or lame, or dead in the place. Besides these there were other meanes of their own appointing to affright men from perjury. Such as that of the image of *Jupiter* Ὀρεῖ, πάντων ὑπὸ πτελέλαινα διδρυς ἐκπληξίῃ ἀδικῶν ἀνδρῶν, which they made in the most dreadfull manner of any viz. with Thunderbolts in his hands, and a plate of brasse at his feet, on which were engraven certaine Elegiacall verses, composed of purpose to terrify such as durst to invoke that god in falshood. All this moved the *Lacedemonians* little or nothing, if that be true which the Poet said of them.

Pausan. in Eliac.

Οἷσιν ὅτε βασιλεῖς, τίς τις ὅδ' ὄρε' ὤρε' ὤρε'.

Which you will say is very likely, if you remember the saying of *Lysander*, one of their own generalls, ἐξαπατῶν καὶ παρὰ δὲ ἀκραγῶν, πολέμους ὅρε' ὄρε' ὄρε', *fallere oportere pueros astragalis, hostes autem juramentis*.

O o

SECT.



SECT. II.

De Ritu Convivendi.

CAP. I.

De Leschiis, & de tempore victui capiendi.

WHat ever they talke of *Asticus moriens porrigit manus*, (as if an Athenian were charitable, and so be died) for my part, I have found him to be of a very good nature, both to the Stranger, and the Poore, and among his companions as merry as in Greece. Of the goodnesse of the Athenian natures, I can give you two or three very pregnant testimonies, whereby I shall make it appeare, how tender hearted they were, not only to men in *philanthropy*, but even to Brute Beasts. For the first you may heare it from *Demosthenes* his own mouth, whom, as he was going into Exile (a time not so safe for such expressions) they brought going on the way, and carried every one something under his arme, to furnish him for his journey, insomuch that at parting he cryed out *Πᾶς φίλος Διόνυσον ποσειδάωνα ἀνταγωνίζεσθαι μάταιον ἐστὶν ἡμῶν τοις πρὸς αὐτοὺς ἔχθρῳ, ὅτις ἐν ἄρμῃ ἀναγῆναι φίλος ἐσθλός. Ὅτις* shall I endure to leave such a City, wherein the very enemies are as good as a man can find friends any where else. For the last you shall have two pretty instances, as I had them from the same Author. The first is of an *Areopagite*, whom they expell'd the house for killing a Sparrow which being pursued by another bird fled into his bosome for shelter. *Ὅτις ἐν βῆσσι δέχεται*

a Phoc. cod.
1591.

in. (saies he) as if he had not done righteous things. ἐχ' ἑσθ' ἡ-
 εν ἡ δ' ἰταμίαντες ἡ τοῦ ποῦ, not so much out of love to the
 Sparrow, as hatred to his conditions. The last is of one *Pra-*
xistiles, whom for skinning a Ram alive, they punished much
 after the same manner, as the Ramme was ἀπνυμάνιος.
 The goodnesse of his nature among his companions, appear'd
 either in eating and drinking, or merry talking, and dis-
 course. For there is εὐωχ' ἐν τοῖς λόγοις, saies *Theophrastus*,
 good cheere in words, as well as in meat and drink. *Arista-*
phanes calls it φαγῶν τὰ ῥήματα eating of words, *Plautus* comede-
 re sermones. And it may be they might be made sometimes to
 eat their words indeed, if they prated so much as by all mens
 report they did. For they were so λογιῶσι (as the character
 termes them) so employ'd ἐν τῷ σωματικῷ καὶ λόγῳ, in dissenti-
 nandis & spargendis rumoribus; and were so much given to
 spend their time in nothing else, but either to heare or to tell
 some new thing, * that I wonder with what face, they could
 call St. *Paul* Σπυριώδην. Though I know some doe rather
 chuse to fetch the word from λέγειν to gather, as the Scholi-
 ast on *Aristoph.* interprets τὸ Σπυριώδης to be τὸ πᾶσι τὰ
 ἑμπορία καὶ τὰς ἀγοὰς διατελοῦντα καὶ τὰ ἐν πορείᾳ διατελοῦντα
 ἀναλεγουμένους, such as watch for loose things that drop out of cari-
 ages, and gather them up. The places where they met and dis-
 coursed were either the Baths, or the Vaults, and the Porches
 for the better sort: or Trades-mens shops for the meaner, like
 the Roman *Taberna*; *Nulla Taberna viros habeat, nec pila li-*
bello. Their meetings in this kind, but especially those in
 the shops and the places themselves, and the confabulations
 therein, they call'd Αἶμα: καὶ οὖν αἶμα. saith *Enripidas*. And
 yet *Sophocles* in *Antigoni* durst call the convention indicted
 by the King, by the name of αἶμα too. Now those shops were
 commonly Perfumers or Barbers, whence the proverb Κερμα-
 τὴν αἶμα used by *Polybius*, i.e. *Barbers talke*, (as we say) *Lye*
like a tooth drawer.) But especially Smiths, and such as made
 use of a Fire; being free for any that would warme them-

Theophr.

* *Att.* 17. 21.

selves, and without any doores, as the Scholiast upon those words in *Hesiod* l. 2. Concerning χαλκείον θῶκος &c. Τὸ πᾶν λαὸν (saies he) τὰ χαλκεία καὶ πάντα τὰ ἱερὰ καὶ τὰ ὄρη ἔχοντα ἀ-
 θύρα ὡς καὶ λέγας ἐφάνη. And to this belongs that of *Homer*.

11. Θ.

Οὐδὲ θεῶν ἐν χαλκείῳ θύρῳ ἐλθόν

ἦσαν ὡς λέγεται.

The discourse was for the most parte de *Lanâ Caprinâ* (as they called it) or de *Gerris Siculis*, childish & Idle, well besitting such *Geruli figuli*, as most of them were. But the Philosophers that met in the λέγας which *Hierocles* speaks of, had better discourse. These places were consecrated to the honour of *Apollo*, who is therefore said to have the name of Λαχκο-
 ρις (so saith *Suidas*; but it should be rather Λαχνοόριος, saies *Moursius*.) the reason was, because such meetings were, or should be in the day time: and sometimes in the *Sunne*.

Their merriment in eating and drinking, at a set meale amongst themselves, was anciently, but once a day at supper (as it was with the Romans.) but afterward more often, and how often (for ought I can find by the Scholiast upon *Homer* in severall places) it is not easy to determine. Some say, there were foure meales a day, viz. 1. Ἀκράτιστα or διανηστιστε, the *Break-fast*. 2. Ἀριστον, the *Dinner* 3. Δείπνον, the *Beaver*. 4. Ὄρπον, the *Supper*. Just so many *Athenians* has, but in this order, viz. 1. Ἀκράτιστα. 2. Δείπνον. 3. Εσπέρια, or (*Vesperna*) 4. Ὄρπον. Others make but these three. 1. Ἀριστον. 2. Δείπνον. 3. Ὄρπον. You see that Ὄρπον, is the last meale still, and so it is in *Aristophanes*, who after ὀρπιστε supper time, makes it to be presently *Bed-time*. To any of these meales if they came to late, they called it παρεσπέρια, or παρεσπείν. Which they need not feare, if they had a bell to call them, as *Plutarch* saies they had in the *Fish-market*, and therefore termes those, whose bellies had no cares, but for the *Bell*, καὶ δυνος ὄρεσι κέοντες.

In Vesp.

'Sympos c. 4.'

CAP. II.

De ritibus & variis modis convivandi.

THeir merriment with *others*, was when they kept a feast. And thus to spend their mony, was especially called *ἐναλλασσειν*, and *δυναμῶν*: and the merriment it selfe, by the name of * *ἡβη*. Which made *Homer* bring in *Hebe* ministring to the gods at a feast; and from whence *ἐφῆβοις* came to be used for a little cup to drink healthes out of. Now a feast was of three * kinds, 1. *Ἑστῶς* 2. *Γάμου* 3. *Εὐλαπίνου*. *Ἑστῶς*, otherwise called * *συμβολὴ ἀπὸ κοινοῦ συμβολῆς ἦγεν καὶ καταβολῆς καὶ δαπάνης πολλῶν τῶν*, was when they joyn'd or club'd for it, and every one brought his *Symbolam* his part, or else lay in his *Symbolum*, his *pawne*, or his *earnest* with the master of the feast. The earnest was commonly a ring, as *Terence* saies, *dari annuli, locus, tempus constitutum*. And sometimes any other thing: which he that laid out the mony for the feast, if he were not paid, or the party did not come, had power to sell, or doe what he would with it. The reason why it was not so costly, and those that were at it, did eat so sparingly, *ὡς αἱ ἰδιοῖσιν ἰδιοῦντες* * *ἔσονται*, was because every one brought his own pro- * *ἔ. ibid.* vnder with him, and from thence they were called *αὐτόδαιμοι* * *Sodales*. Sometimes they call such a feasting *καταβολον*, from * *Festus*. *joyning* as we say, or *clubbing*, or *casting* every one his *los* into one purse. *καλῶν καταβλα, ὅταν κοινῶς ἰδιοῦντες δαπάνῃ συμμερίζωνται*, saies *Tzetzes* upon * *Hesiod*. And so likewise sometimes *ἀπὸ κοινοῦ δαίναντο*, from *ἀνίσταν*, because the charges came scattered, or sown by severall hands, which is resembled very well by the *Sportula* instituted by *Nero*. Lastly * *Θιάσος* (they say) has been used for the same, *Θιασῶται* for *Athen. l. 8.* the company.

Of this way of Feasting, you have a brieve and large commendation in *Hesiod*.

Μηδὲ παύσιναι δευτὸς ἀσπιμῆλας ἦν

* Εὐκαίῃ πλείονη ἢ χάρις δευτέρῃ τ' ὀλίγη.

Be not averſe from common feaſts; for there

The charge the leaſt is, and the moſt the ere.

Sometimes you ſhould have a Covetous fellow make his γάμον, his very wedding dinner, in the manner of an ἰεγρῶ; and every one that comes muſt bring his part with him, and be

οἰκῶντες, (as *Plutarch* calls the Souldier that goes a Warfare at his own coſt.) This kind of feaſting (I thinke) may very well be named *πρωθυμία*, for * that is either when there is meate of

all ſorts, or when is it brought to every man, or when they ſit highly pigly, and every one takes where he likes. *Ελατῶν* (for of γάμος we have ſpoken already) uſed to be a little more coſtly *πολυτιλῆς*. It was thus called either, 1. From λατῶν the lapping and tipling in it, or, 2. From their gathering together, or ſitting in companies; ἢ ὅτι ἦλαι, ἢ ὅτι ἐλάμυνον ἑαυτοὺς, or 3. From ἑλαι, the vertigines or rounds uſed in dances,

* εἰς αὐτὴν ὕψιστος ἦλαι. The company at ſuch a feaſt were called εἰς λατῶντας. Contrary to the manner of the Romans, the poore Women were left by themſelves alone in the γυναικῶντις, unleſſe it were to accompany ſome of their very neare friends: according to that of *Cornelius Nepos*, in the beginning of his book: *Nam neq; in convivium adhibetur niſi propinquorum, neq; ſedet niſi in interiore parte aditū, quæ gynæconitis appellatur, quo nemo accedit, niſi propinqua cognatione conjunctus.*

The uſuall cuſtomes in feaſting were theſe. 1. The number of the company was not above thirty, and if there were more, there were certaine officers, appointed for the purpoſe to diſcommothem: and to them the Cooks were to reſpire, to be examined concerning the ſame. Beſides thoſe Officers, there was an ἐνὺνκτος too, to ſee how oft, and how much every one dranke. And if it appeared that a man was any way ἀσπῶν or intemperate; he was to be puniſhed by the *Areopagus*. Which perhaps gave occaſion to the Drunken unthrifts of thoſe times, to call the Greeks *μυγογενοῦς*.

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a In Craſſ.

* See in A-
riſtoph. Pace.

* Pindar.

ἔω, and σκωδῶντες, as if they were niggardly in their diet. But if they were indeed such bite-figures, and cammin-cutters as they make them, how came it to passe that *Cookery* was so much in request among them; (σφαγὴν καὶ μαγειρικὴν), it is an honourable profession laies *Athenians*) or that the skill in * L. 4. Physick, Astronomy, and Geometry, was thought so requisite to that art: or that in ancient time, the Cook should be one of the chiefe officers at a Sacrifice, as they say he was the Last indeed very convenient, since a Sacrifice and a feast so well agreed that commonly either the latter followed the former, or instead of invitations they sent their friends a peice of the viclime.

— ὅτι δ' ὁσπας

Ταῖς Νύμφαις. Μόρσαν γὰρ καὶ ἑστιάειαν πᾶσι.

— as soon as you

To the Nymphs have offer'd, give to *Morsan* too.

CAP. III.

De more saluandi, Symposiarcho, Coronis, unguentis, modo accumbendi, & de mensis.

WHen the guests were come, the manner of salutation for little boyes (if any came) was to take them by the eares, as one would take a *por*, and kisse them; and such a kifs as this they called *χῦτα ποτ*. The fashion of kissing the lipps was but of latter daies, and *osculum* may be *osculum* upon any thing so it be from the *mauth*. Anciently they used to lay their mouth upon the eyes, and sometimes upon the head, or the shoulder, or the neck, like the Jewes. Sometimes they went no higher then the hand, with an embracing of the body: as *Xanthus* desired to doe to *Ion*.

Pollux. l. 9.
c. 24.

ὅς τις χεῖρσι φίλων καὶ μοι οὐκ, αἰμαίνετο' ἀμφὶ κεφαλῇ.

Eurip. Ion. v.
518.

Embracing was the most usuall salutation. Inlomuch that (if you will believe the * Scholy) the word ἀσπασαῖν used to signify to *Salute*, does properly signify to *embrace*, as being derived

* On Aristoph.
Plus.

derived (saies he) ἀπὸ τοῦ ἀγαθῆς αἰσῶντος ἢ ἱκανῶν ἢ ἱκανῶν. The compellation to such as they respected was usually τίμιος, *vir honeste, worthy Sir*, rather than κύριος, *Domine, or Master*.

—ὅς ἐστιν ἡμῶν τίμιος καὶ καλός.

Eurip. in
Supl.

Till the meat came up, the Guests spent their time, in observing and commending the conveniences of the house, and the household-stuffe, & the like, according to his instructions in * *Aristophanes*.

Επειτ' ἐπαινέσων τι καὶ χαλκωμαίων.

* Οὐρανὸν δ' αἶψα—

* Pollux. l. 2.
c. 1.

The δειπνοκλήτωρ, the Master of the house, shall I say, or the Master of the Feast? or rather the *founder* of the feast: (for Συμ-ποσίαιος the *Master*, was many times no more then a Master-Steward, or * συμποσίῳ ἐπιμαλῆτις the Caterer chosen by a company at a Collation) presently had his γεγυμνασίδος brought him in by the Cooke i. e. a *note* containing the severall sorts of dishes which they were to expect. Now in some feasts, to carouse it (according to the manner of the Roman *Modipe-rator*, and the fashion yet in use in Italy, and among us upon *Twelfth-day*) they threw lots who should be βασιλεὺς *King*: and he to whose lot it fell, was to have the whole command of all, for matter of drinking, or ceremonies, without any restraint. Which sometimes proved too tyrannicall: as it did in him in *Diog. Laertius*, who commanded a fellow πίνειν ἢ καταχύνειν ἢ κεφαλῇς to take the drink in his mouth, or have it flung in his face.

C. 8.

* *Athenæus*
DN

All the while that the feast lasted, they kept burning of Frankincence and Myrre upon the hearth. Either that the sence of smelling too, might have a *raff* of the mirth, (νοσφίον ἵστυ for * *smell-feast*) or else to stop the mouthes, and the *angry noses* of the gods: to whom, before they ate any thing themselves, they used to offer a tast of the best of every dish. But how they did it I know not, unless they threw it in the fire as *Patroclus* did.

Il. 10.

—ὅς δ' ἐν πυρὶ βάλλας θυλάει.

The

The Guests before they sate downe, used to crowne their heads with Garlands, made for the most part of Myrtle. for so I remember the bold ghuest in *Enripides*, calling and commanding for his drinke. — τίς ἐ καὶτα μυρσίνοις κλάδοις. bound his head with *Myrtle-boughs* to secure it from aking. and the Romans it seems agree with them herein, for saies *Horace*, when he went to be too merry,

Nunc decet aut viridi caput impedire myrto.

The use of these Garlands, was to coole the head, and so to restraine the heat of the Wine. neither did they crowne their heads only, but anoint them too, as if they had been going to wrestle with the strength of the liquor: for so saies *hee* in *Vespis*. — ὑμνασθεῖς. * Καταχυεῖται τὸ κεφάλιον. Saies the Scholiast upon *Aristoph* in *Auib*.

Ἵγχεῖ χύτασθαι σαυτὸν.

Ovid and the Romans knew of this too it seems.

—habent unctæ mollia fersa coma.

Using it as they did, either to keep the fumes and vapours from coming altogether; or to open the pores, and let them out as soone as they came. for the same end was it, that the hearb *crambe* was so much used in their feasts, as it was also among the Egyptians. and very likely it is to have a virtue that way, in regard of the antipathy said to be in the nature of it, to the nature of the Vine, so great, that it will not endure to grow neere it. which antipathy (they say) has been in it ever since * *Lycurgus* (a King of *Thrace*) for cutting downe all the Vines in his Kingdome to prevent drunkenesse, being bound by *Bacchus* with Vine-twiggs, to be thrown into the Sea, in crying, let drop a teare upon the ground, out of which teare presently sprung the *crambe*. so called quasi *Κορμύβαν*, from *Korvos*, or *Pupilla* the Apples, or the Babies (as we say) in the eyes, to which 'tis thought to be hurtfull.

Besides anointing, there was washing too, both before and after meat. that before, had a peculiar name of ὕδωρ χυτὸν χυεῖς: the other they call ἀννίψασθαι.

P p

Their

* Poll. Lib. 2. 2.

* Aristoph. in
Eg.

* Il. 10.

Their posture at eating was lying upon *καλῶς* beds (imarked by the Roman *lecti*) with a *πλατὺς* a mat * close by , which had bed clothes and all to sleep upon. Those *καλῶς* were usually covered with skinnies : according to that in the * Poet of one that lay snoring upon a full belly.

Ἰὺ χει ἀδύνα ἐν τῷ ἐν βύρῳ οὐδὲ θ.

And sometimes with Tapisry , for the better fort: for with such *Achilles* his Embassadors are entertained in * *Homer*,

— τὰ ποῖα τὰ πορφυρεῖα

The manner of lying was on their sides, and leaning upon their elbows. And therefore *Silenus*, in *Euripides*, bids *Cyclops* (when they sat at meate upon the ground) *ὄψεσθαι τὸν ἀγκῶνα ὑποδύνας*, to place his elbow handsomely. They rested their feet upon a *ὑπὸς*, or a foot-stool: such a one as *Jane* would bestow upon *Somnus* for the same use.

Τῷ καὶ ἐμπόλῳ δαμῶν τὸν καὶ ἀναπαύσας.

And yet I remember one in the Ports *Kospe*, asking how he should sit, was bid *ῥίπτειν τὰς ἑσθῆρας*, to stretch out his knees. The table was ordinarily *Tripus*. Unless the man were of a bigger stomach then he that said, *Sis mihi mensa tripea*: for then it might be of another fashion. But usually it was made with three legges, and an *ἐπιθῆμα* upon it, called *ῥαβδος* (in imitation of the *Tripus* at *Dalchos*) to be taken off, and set on, as they had occasion. Of what fashion soever it was , they used to reverence it with a great deal of religion: so as not to have any uncivill or profane or immodest discourse, as long as they sat at it. For why (saies *Synesius*) it is holy and consecrated to *Jupiter* *εὐρύς*, and *ῥαβδος*. Which gave occasion to that expression of *Demosthenes* *ὅτι δ' ἄλλος πᾶσι τῶν ἄνδρων αὐτὸν ἀνέειπε*. And to *Juvénal*, *reverentia mensæ*. The * first that ever dared to profane the table, were the Women that killed *Terentius* his sonne , and served him up in the dish.

Ep. 57.

* Π. Ἐργ.

Sat. 2.

Paul, in Phoc.

CAP. IV.

De Cibo & Potu.

THE Greeks (they say) in ancient times , as well as o-
ther people , were contented with Maſts and Acornes:
for their bread at leaſt, if not for their Meat. And there were
Βαλανίται, people employ'd of purpoſe to gather them. There *Viig. & En.*
was no *cereale ſolum*, in thoſe daies, no feare of *menſas conſu-*
minimus. 'Twas enough for the luxury of later daies, to make pa-
niceas *menſas*, tables or trenchers of bread. In alluſion to
the uſe of this food * *A. Gellius* ſaies that the Romans made *L. 5 c. 6.*
their civica corona of Oaken boughes, *quoniam cibum victusq; an-*
tiquiſſimum quernus capi ſolitus ſit. In remembrance of their oaken
diets. After maſt, they lookt lower and found better food in
barly. For that kind of corne was the * firſt in uſe. Afterward,
when fine Wheat, and teeth came up, it was made a puniſh-
ment to uſe it, as *b. Suetonius* ſaies, *decimias hordeopavii.* *a. Artemidor.*
Their way of uſing corne at firſt, before that mills came up *L. 1. c. 71.*
(*ἡ μύλος*, ſaid to be firſt invented by *Mylas*) was to roſt it in *b. In Aug.*
hot embers, or to parch it upon the hearth: & then *pinſere* to *c. 24.*
beat it, and *knead* it into hard lumps or *loaves*. Thoſe that did
this the Romans called *pinſores*, which afterwards came to *Serv. ad & En.*
pinſores, *bakers*. We read of *ῥυζα παρῳα* parched ſtuffe among the Iſrae-
lites too, even there where we read of flower, and ſo it was not
for need that they uſed it. In time it came to varieties: and
I alſo might ſay a great deale concerning them; as likewiſe
of their uſuall diſhes at feaſts, both of fiſh and fleſh. But you
may have enough in *Athenæus* with little paine, and leſſe pro-
fit. Only I deſire to obſerve one thing, that of all the parts
of a beaſt, the braine might by no meanes be ſeen upon
a table. For they loath'd to eat it, as much as *Pythagor-*
ean could to eat a *bram*: and thought that none but he
that had loſt his ſences, would offer to devour that, from

* In Trachin.

which all the *ſences* had their *life*. Nay *ἰγυρίαλον* the *braine*, might not be in their mouthes to *ſpeake* it, as well as to *eate* it. And therefore *Sophocles*, when he ſpeaks of *Lichas* his throwing from the rock into the ſea, and daſhing out his braines, how gingerly does he relate it, calling the braine *white marrow* of his head.

Κόινος ἢ λευκὸν μωλὸν ἐκβαίνει μύθῳ.

Κεκτὶς—

Hecuba in *Euripides* ſpeaking of *Aſtynax* his throwing downe from the tower by the Greeks, relates it after the ſame manner, calling it *δῆτιον βαλόντων φόνον*, adding withall *ἰν' αἰχρῇ μὴ λέγω* With reverence be it ſpoken.

But as for the Entralls, *ἰλλῶπις*, no diſh ſo common as that: inſomuch that you ſhould have ſome covetous fellows make a feaſt of nothing elſe. Such a feaſt they called more peculiarly *ἄλειον*, or *μαγειρικὸν τραπέζιον*. The meat waſ ſerved up in diſhes of wood: or of braſſe (for the better ſort) and every ones portion at his place.

The *drinke*; which they had at feaſts during meale time, was uſually wine mingled with water to allay the ſtrength of it. And this mixture they ſay was the invention of *Amphiſtyon* (him whom they report to have firſt inſtituted the meeting of the ſeven Cities called *Concilium Amphyſtyonicum*) but I have another ſtory for you from * *Athenæus*, who had it from one *Philonides* a Phyſitian, and it is this. When *Bacchus* firſt brought his Vines from the *Read-ſea* into *Greece*; the people came preſently flocking to the Sea ſide, and ſell ſo immoderately to the liquor, that ſome became dead-drunk, and ſome raving mad. Others that came later, being driven away by a ſudden tempeſtuous ſhowre, when they returned againe, found ſome of the raine mingled with the Wine, which they had left in the cupps, and drinking freely of it, *οὐκ ἐπὶ δὲ αὐτὸν ἔχον δαδῶσιν*, not withſtanding found no ſuch effects as the former did, but continued ſober. This (they ſay) is the reaſon that at the firſt bringing in of the *κρασιμένον*, or mixed

* L. 15.

mixed wine, to the table, they used to remember *Δία Σωτήρα*, *Jupiter* the founder of the raine, and the mixture. To which they added the health called *δίδε Ολυμπῆς*, if the feast were a visitors feast; and *ἀγαθὸν γάμου*, if it were at a Wedding: altering the name of the health, according to the occasion of the feast. And yet *Sophocles* seemes to make the third round to be to *Jupiter Servator* — *εἰ δίδε σωτῆρος*

Σπονδὴ τεῖτα κρατῆρες.

Presently after meale came in *ἀκρατὴν* the Wine in *puris naturalibus* whereof (it may be) *πρὸ πομα*, *promulsis*, or *gustatio*, the first tast before they went to eating used to be. The great *Cyater* being filled, the *Symposiarch* began a health, either to the good *Genius* (to whom they meant to indulge) or to the goodly god that invented the liquor. This health is called *Poculum* not *Charitatis*, but *ἀγαθοῦ δαίμονος*: and so to drinke it *ἐπιρροφῆν ἀγαθοῦ δαίμονος*, making it a religious businesse, as if it were a *Libation* or a drink offering: as he saies *Σπονδῶ λαβεῖν καὶ σπῆσον ἀγαθοῦ δαίμονος*. And many times they prayed too, crying out *ὦ δαίμον ἀγαθὸν*. Some say, this health was at the beginning of the feast. But they did but sip at it, and therefore *Hesychius* interprets *ἀγαθοδαίμονισα* for *ὀλιγοποτισα*, little drinkers. The last health of all, which they drunke just as they went to bed, was to *Mercury*, as to the god of sleeping and dreames

Aristoph in Eq.

In Vesp.

— *Ἀργεῖφόντα*

Οἱ πομάτω σπῆν δισκον.

for that was the reason (saies *Athenæus*) *ἀκρῶν δ' Ἐμῶν ὕπνου ποματίης ἔστι*. Yet some say it was *δίδε τάλειν*. *Ακρίς*, the bottle or vessell out of which they filled the Wine, was usually made of the skinne of a Boare. And therefore in *Lyfistratus* (*Aristophanis*) it is called by the name of *Κάτρες*, and the Wine *αἷμα* blood, and the powring it out *σφάγια* slaughter, as if the Goat were a killing but then.

When one friend drank to another, they called it *εἰλοτήσθαι κύλικα*, or *φιλοτιμίαν* a cup of good friendship: and such kind of expressions *Λεξιῶσεις*, takings or pledgings: according to that

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— ἡρώδης δὲ αὖτις
 ἡρώδης δὲ αὖτις —

And thus if a great man kept the feast, when he drank to his favourites, he gave him the cup to keep. But if he drank a health to one whom he loved (ἡρώδης or φίλος, his friend or his *Cata-mire*) he drank part himselfe, and bestowed the rest upon the ground. Sometimes after Supper, they would sit up drinking for a wager all the night, and he that could keep himselfe waking 'till morning, had a *πνεύματι*, a cake made of flower and hony for his labour. Just as the women used to have in the *Thestomophoria*. In such mad fits as these, they were wont to have *γέρματα*, riddles proposed: which he that could not interpret, was to drink off his cup. And if any one were weary, he might not depart unlesse he had leave, (perhaps it was unlesse he took his leave) of the Master of the feast. and heere I might easily speak enough of their *Κύματα*, but I think a little is sufficient, and *that* I have done already.

Now the cupps wherein they drank in ancient time were nothing but Bulls hornes, *ὡς τῆς κούρας*, saies the Scholiast upon *Nicander*, *ὡς τῆς κούρας*. Infomuch that the word *κέρμα*, to fill drink, seemed to be derived from *κέρμα* these hornes. Scilicet. Hence it was that they used to picture *Bacchus* with *Bull-hornes*. Nay the *Argivi* made his picture all Bull, which occasioned some to call him down-right by the name of *Taurus* a Bull. And the reason of those phancies was (saies the Scholiast) *ὅτι τὸ ταυροειδὲς ἔστι τῆς κούρας*, *τῆς κούρας* τὸ δὲ ἐπὶ τοῦ ὄψους *ἔστι* for the strange (saies he) or rather the Bull-wood carriage of those that use his liquor. But the best is, *ὡς Deus immixti cornu curia bovi*. Afterward they grew weary of hornes, and came to their cannes, which they seem to have made of Ivy (for *Bacchus* his sake too no question, to whom the wood belongs)

Ποτὴν δ' ὡς χελιδόνι κούρας ἀνέβη.

De iis qua à disjumbentibus fieri solebant.

FOR their behaviour at table, spitting and coughing, and speaking loud, was counted uncivill in any but a Gentleman (as we say in the University, that nothing is fresh in a Senior) and to him it was a glory *αἰὲν ἡγεμονία*, saies *Strabo*, to spit stoutly, or as *Quintilian* calls it; *clarè excreare* as it is among us for great men to sit and eat carelessly. But *paring of nailes* was such a *sordid* thing, that no gentility could beare it out. *Hesiod* (as 'tis thought) long since abominated the incivility, or what shall I call it to hit his meaning.

Μὴ δ' ὦν ποτὶ ζῶο δαΐν ἐν δαμὶ δαλνῆν.

Λόφῳ δὲ χλαρῶ τέμνεν αἰδώς σιδήρῳ

Not from the *five-branch'd green* doe with a knife
At feasting cut the *wither'd* for thy life.

Their attendance was, every one his *mās*, or his *Peder*, to whom they used to deliver *τὰ ἀποδορῶντα*, choyce bits, or such dainties as they lik'd best, to keep, or to carry whom with them: but I must confesse it was counted somewhat *base*: and therefore clancularly done, except it were a very high feast indeed, and open house. Those boyes or servants were commonly *Black moores*; after the fashion of the Romans,

— *tibi pocula cursor*

Getulus dabit, aut nigri manus ossa Mauri.

Your *unequal portions*, which we read of, were another thing: as a piece of the *Victime* at a Sacrifice, or a part of the choycest dishes at a feast, sent by all the company in a publick manner to friends that were absent. For such *Plutarch* reports to have been sent to *Aratus* by King *Antigonus*, when he Sacrificed at *Corinth* and *Aristophanes* (in his *Archarnanes*) by the *Bride* at a Wedding

Ἐπιμήδης στυγερὰ τῶν κῆρα

Ἐξ ὧ γάμων.

And

1. Sam. 1. 4

e Nehem. c.
8. 10.

And indeed not only the Greeks, but the Romans and the Jewes too, are to be commended for remembering their friends in this kind: for the Jewes both at Sacrifices (as * *Elkanah* did to his Wife,) and also at feasts (as those were bid to doe by a *Nehemiah*) used to send ΠΙΣ portions to them, for whom nothing was prepared. When they had greas'd their fingers, they would take a piece of soft bread, and rub them with it, and throw it to the doggs, and from thence came the proverb *tantum canis vivens e magdalia*, or rather (if you will) *apomagdalia*, for so they call'd such a piece of bread from ἀπομαγειν to wipe; such a thing as their Cooks σῆσι or χλεῖανον, a piece of course bread, which they had for the same use.

* or ἐπιπικλα

* Coronas
Convivii.

The desert consisted of nuts and fruit, and all sorts of junc-tures. they call'd this service, by the severall names of * ἐπιπικλα, τραχύλα, ἐπιπορῆλα, ἐπιτραπῆλα, ἐπιδορῆλα, ματαδρῆλα, *Epidorpha mensa*. And now to crowne all with dauncing and musick, which *Homer* calls * ἀναδύατα θυτῆς, (usually accompanied with ἀεσάματα, merry songs, and tales) because they themselves spent most time in practising it, I shall be bold to spend a little the more in relating it.

C A P. VI.

De cantu Convivali & Scolis.

Odys. I.

Although *Socrates* in *Plato's Protagoras*, speake against the use of Musick at a Feast: and *Euripides* say, it were better us'd at a Funerall, to make the Mourners merry: yet you shall find *Xenophon* himselfe (in himselfe) commending, & *Phe-mius* (in *Homer*) practising the same. Now the custome was when they came to the dauncing and the Musick, (whereas at Meale-time lesse cupps would serve) then to have greater, and a fresh bowle (νεπῆς) to begin with, for such a one they had at every change, if they observ'd that fashion we read of in *Euripides*.

* Εἴη

ἔστι δ' ἡς αὐδὲς οὗτος ἡ τραγῶν τι
 Κανὼν, ὡς καὶ ἐστὶν ἡ ἀρσινόεως τραγῶν
 Οὐραὶ τὴν τιμὴν, μετὰ λατρίᾳ ἐκφέρειν.

* In Ion. v.
 1177.

The long most common among them was *Harmodius* : so called (just as *Hymenæus* is from a man of the same name, and as we call our songs *Chloris* and the like) because it was sung to the honour of *Harmodius* and *Aristogeiton*, the two famous *Tyrannicide*, that put an end to the tyranny of the *Pisistratide*, by putting *Hipparchus* to death: and of whom it is reported that the strumpet *Leana* (as beastly a name as *Lupa*) so faithfully loved their bodies, that when she was rackt by the Tyrant, to discover their conspiracies, she bit off a piece of her tongue with her teeth, and spit in his face. The beginning of *Harmodius* was thus, διὰ τῶν Ἀρμόδιο, ὡς καὶ Ἀριστογείτων, &c. You have mention of it in *Aristophanes* his *Acharnenses*, and his *Vespa*. Sometimes they would have up *Admetus*; or a song to the praise of *Admetus*, (for most of their songs, as well as those of the *Romans*, tended to the praise of one famous worthy or other.) It began thus, Ἀδμετὸς λῆραν ἢ ἑταῖρα μεδῶν, πρὸ ἀγαθῆς οἶμαι, εἰ δὲ δειλὸν δ' ἀπ' ἧς. &c. where you may observe the oppling ἀγαθῆς to δειλῆς. For so you shall find *canes*, commonly for a Coward in *Heathen* writers, who reckoned *virtutem* (as they called it) *valor* and *fortitudo*, the only *virtue* worthy the name. Besides these two which I have named, you shall find a great many more such in *Anthours*, under the name of Στάλια. I will only give you one whole one, made by *Timocreon*, a Poet of *Rhodes*, against *riches*.

Ὅστις ἀπὸ πλούτου
 Μὴδ' ἐστὶν ἄνθρωπος ἢ δαλὴ δὲ μήτις
 ὁρῶνται
 Ἀλλὰ πρὸς τὴν τιμὴν ἡ ἀρετὴ
 Δὲ σὺ δ' αὖτ' ἐν ἀδυναμίᾳ κατὰ

Vid. in A-
ristoph. Ran.

Those kind of songs which they called *στάλια*, were first invented by one * *Terpander*. They were so called, either first

* *Plutarch.*
de mus.

διὰ τὴν εἰς αὐτὰς κάλιαν θέσιν (saies the Scholiast upon *Rana*.) from the *crooked* placing of the beds, and the lying of the guests upon them. Or else 2. (as the Scholy saies upon the same Poet in *Vespu*) from the *flexuom* disorderly manner in the singing. For there were in use among the Greeks (saies

*Sch. l. in *Rar.*

Dicaarchus δεῖ μυσικὴν ἁγνόν) three waies of singing songs at such meetings, the first *καὶ πάντες*, by all together. the 2. *εἰς ἑκάστην*, by one after another in order as they sate. the 3. one after another, but *ἐπαλαδί*, not in order, and *καὶ οὐκ ὡς ἔστιν*, either by such as had best skill, or by such as he that sung last, should please to chuse, I say to chuse; for in singing a *Scolium*, as tis properly used, this was the custome. He that *Scolid* first, took him a Mirtyle rod, called *σκολιὸν* from *σκολι* and holding it in his hand like a *thyrsus*, (for all the devotion now was to *Bacchus* and to *Venus*,) begun in any place of *Simonides*, or *Stesichorus*, or *Æschylus*, where he had a mind, and continued as long as he pleased. The verses which they sung, they called by the name of *παλίστα*, or *παλίστα*, or *σκολία*, from the *σκολι*, or the rods, as being *apud virga*, in the words of *Apulius*. When he had done, he delivered his bough to whom he thought fit, and he to whom the bough was delivered, was to goe on where the other left off: and thus it went round till all had done. And then he that was judged by the company to come off best, and have *capt* the rest, had his *σκολι* (as they called it) *ἡ ἀκρόν*, or some such thing for his reward. Unlessse they sung some of *Homer's* verses, for then both the bough was *Lawrell*, and the prize a *Lamb*, from whence they were called *ἀκρόν*, as well as *Homerists*. Others say it was the custome presently after taking away, to have a harp to goe from one to another, and every one as he was best able, or as his mind gave him, to sing to the Harp, with a bough in his hand besides. A third reason of the name is given by *Ormus* (a Grammarian;) viz. because the *eye*, and the *understanding* of those that sang, were by over strong drinke become *σκολι*, or *εὐκαταφροῦν*,

disfort

Eustab. II. 1.

2. *Aristoph.*
in *Nub.*

distorted, as they are in Mad-men (ὁμαίτων ὁρῶν, and ὁρῶν, ὁρῶν) right eyes, and a right mind, are put^a together in the Poet.

^a Soph. in Oed. Tyr.

4. The song was called Σχολιον, (saies the * Scoliaſt) by the Figure *Antiphrasis*, because it was least difficult of any, and αἰσῶ ἐλαγίστοις, consisting but of a few staves. But this etymology in another place of the same book is utterly disliked, τὰ δὲ Σχολια ἐν τῷ ἐνθυμητικῷ μεταλαμβάνει, ὅτι τὸ μνησθῆναι, because that Figure *Antiphrasis*, is alwayes by way of Euphemy, to give a bad thing a good name, but never to give a good thing a bad name. Origen (they say) wrote a Poëm, wherein he briefly comprized all such things, as seemed to be intricate and perplexe, and gave it the title of *Scolia*. * Pericles is said to have made his Lawes, in the manner of *Scolies*, I thinke not for any obscurity in the meaning, but Poëtry in the making.

^x Arist.

^y in Ran.

Τὸ Σχολιον, is not opposed (what ever it may seeme to be) to that which they call τὸ ὁρῶν μᾶλ' (which might be sung by one alone, whereas the *Scolys* could not) so called, not because it was sung right along and in order: but either because the persons sung ὁρῶν, that is, (as *Suidas* expounds it) ἀλὶς & ἐρετὰ voce, with a long blast, (like the trumpet in Judges. c. 7. 5.) or because it was sung ἄρ' ὁρῶν ὁρῶν, which I know not what way it was, but that *Herodotus* sayes *Arion* playd after that way upon the lute, and *Eusebius* and *Suidas* say that *Timotheus* playing after that manner to *Alexander* τὸν ἄριστον &c. So moved his spirit, that he leapt immediately to his armes and took them up to fight. Instead of *Scolies*, sometimes you should have whole *Comedies* acted, and then none so soone as *Menander*.

But amidst all this jollity, to put them in mind of the changeablenesse and uncertainty of their conditions, (for this they say was the use as they made of them) they had their σφύρα, oscilla, or officula, like those which they use at Rome at the feast *Sigillaria*, or such as * *Augustus* is said to have plaid with (talus aut officulis ludēbas cum pueris) things so artificially made with joynts and pins, that in so many throwes

Suet. c. 83.

ἐξυπαλάσσει, as if he had said more for them than other people.

Jupiter hospitibus nam te dare iura loquuntur.

Virg. En. I

I remember indeed once to shew how well he was pleased with that virtue of hospitality, being in his travells in Phrygia with *Mercury* lovingly entertained by *Baucis* and *Philemon*, when no body else would receive him, in requital thereof, he preserved the house from the Earth-quake, and made it a Temple.

2ly In obedience to the Laws of the City, which expressly *Xenoph. l. 3.* commanded them *μη ἐβρουσιν ἀλλοτρίους*, not to wrong a stranger. *Απομν.*

And this made *Aristippus*, upon *Socrates* his information, presently to remove to *Athens* and dwell there. Nay saies *Tully* *L. de Off.*

Execrationibus publicis sanctitum est &c. (speaking of refusal to shew a stranger the way.) that command was enforced with the penalty of publicke execrations.

If a stranger had received any wrong (because they might not be so familiar as to doe it themselves) there were *προστάται*, allowed of purpose to plead for them, as well as *ξενοφύλακες* to entertaine them. Unlesse you will say that these last officers were not for *ἐβροι*, that is *hospites*, such as tarried a while and away: but for *ἐβρου*, that is *αἰτῆται*, *inquilini*, such as set up their habitation in the place where they came. For those were made to pay their *μισθός*, an earely rent to the City, the men twelve, and the * Women six Drachmes: which if they did not pay, they sold them, and put them into the ships for gally-slaves, as not reckoning them *cleanse come*, and true Citizens, any more then * *Aristotle*; but only * *L. 3. Polit.* (in the words of *Aristophanes*) *ἀνὰ τὴν πόλιν, οἱ οὐκ ἐστὶν καὶ χόρῳ*, the out casts and chaffe, and no more. Even the *Cretians* themselves (as *will beasts* as they were) seem to have had *humanity* enough in this respect. Otherwise what meant their *ἐνὶ τῇ πόλει, δύο* *Athenais* distinct Tables, and a Chamber kept a purpose for strangers? The very Souldiers at the taking of *Troy*, so much valued the hospitality shewed by *Aeneas* to *Menelaus*, as to spare his house alone.

* *I sam contr.*
Elpapor.

* *L. 3. Polit.*

Athenais

I must confesse indeed the *Lacedæmonians* heare but ill for their *Ξενολατρία*, and *Lycurgus* his Law against admittance of strangers, but upon certain daies, and their dealing deceitfully with them then too. Which made the Poet (even in *Pæce*) brand them with the name of *δειρανῶες*. Nay it is said how that they never made any *ἀνοσθητός*, (as they called it) free of their *Citty*, but only two, viz. *Tisamenus* the Poet, and his brother *Hegias*. But still I hope, their *Ξενοί* strangers, were all one with *ἡ βάρβαροι* Barbarians, for whom the word is often used, saies *Herodotus*, and the Scholiast upon *Homer*. For else certainly *Plato* would never have given such commendations of their *Policy*, though it be as proper to the nature of (as we usually take it) *policy*, as it is inconsistent with the name of *σοφία*, to care most for ones private good.

CAP. VIII.

De Hospitibus excipiendis.

IF the Athenians were so kind *πρὸς Ξένους*, to every stranger, properly so called: what were they (think you) *πρὸς ἰδιοξένους*, to their own strangers (as we use to call it) or to their sworn guests? Those had their *ἀσπράχον*, or *σύμβολον*, or *tessegram hospitii*, something or other like a ticket, to shew for their quarter when they came: such as *Jason* in courtesy offered *Mædæa* to help her in the time of exilement.

Ξενοί τι πῶς τινος σύμβολ' ἔστι δ' ἰδιοξένος οὐκ ἔστι.

So farre were the *Ξενοδοχοί*, those that entertained guests (you may call them *Ξενοί* too, for it is a name for both, like *hospes*, perhaps to shew their neer relation) from so much as suspecting a returne of hatred for kindnesse, that it cost *Dio* no lesse then his life. Who though he were forwarned of an intention of *Callippus* his guest to murder him, took no care to avoid him, *αἰσχυνθεὶς*, being ashamed (saies *Plutarch* in his chapter *de Viriis* pudore *φύλακτος* φίλον ὄντι) *Ξένον*, to be ware

were of one that was his friend and *ghuest* too (as if *that* were more.)

The manner of entertaining a stranger was this. As soon as ever they saw him, * *ἡ πρώτη ἐπιμέλεια τοῦ προσκεκλημένου*, the first care *Pindar.* they had, was to have somewhat for him to eat.

Egredientem illico ἐὶ ναυὶ adduxit ad cenam, saies * *Terence.* * *In Heaut.* When he came to the doore (as some say) they both joyned feet one the threshold, & there mutually engaged themselves to be true and trusty. *Qui recipiebant, & qui recipiebantur veniebant ad hospitium, & ponebant pedē in eo, & confirmabant quod unus non deciperet alium* And therefore *hospes* is said to be derived from *hospitium*, or *ostium* a doore, and *pes* a foot. When he came in, they called for the Strangers bottle (as he saies in * *E-* * *Eurip.* *vol. 11.* *lestra, ἡ δὲ οὐκ ἐστὶν ἐν αὐτῇ*) and dranke to him in a cup of Wine, before ever they asked his name (saith *Athenæus*, *ὡς τὸν ξένον αὐτὸν τιμῶντες, ἀλλ' οὐ τὸν ἐν αὐτῷ*, as giving him honour, because he was a stranger, not because he was this or that particular man. Now they used Wine, rather then any other liquor (saies the same Author) because they took it to be, *ἡλικυκτὸν τι πρὸς ψυχῇ*, *ἡ δὲ πρὸς τὴν ψυχὴν* &c. Power full to warme the affection too, as well as the stomach.

The next thing they presented him with, was Salt: intimating their friendship must be so seasoned with good carriage, as it might keep long and sweet. All the time of his being the house, this respect he had. They made their own daughters to attend upon him, to fill drink and the like: nay and to bring him Water in a Basin, and wash his feet with their own hands. As may be proved by severall places in *Homer* both observed and approved by *Athenæus*, who makes it to be an ancient custome *ὡς αὖτε οὐνογε καὶ τὰ πόδες* * *L. 1.* *καὶ τὰ χεῖρας λούουσιν τὸν ξένον: ἀρχαῖον ὅτι οὕτως* (saith he) 2. They allotted *ξενῶνας*, Chambers a part from the rest, of purpose for strangers. Which puts me in mind of *Admetus* in the * *Poets* *Alceſtis*, who when *Hercules* comming to his house in a time of Mourning (a thing accounted *αἰσχρὸν*, so unfit

must be seen by the sacred eyes of a stranger (as he there says) was therefore about to be gone againe, replied; no such need, good Hercules notwithstanding the mourning in the house.

For we have Chambers on the other side of the house which we keep only for strangers, and you shall be there.

3ly When they sat at Meales they had a table also to themselves: as may be conjectured by that which *Orestes* had at his being at Athens.

Eurip. *El. Hr*
v 849.

— ἔστι μὲν οὐρανὸς δ' αἶμα

Παρθένος οἶκον. —

Lastly they had *ναὶ καὶ οἶκον* places allowed them at the *Stewes*, instituted by *Sphyromachus*. Therefore to returne respect againe to the people of the house; as at his coming into the Country, he ought to doe reverence and Sacrifice to the *Genius* of the place, saluting the ground with a kisse

Ovid. *Met.* l. 3.

*Cadmus agit grates, peregrinæ, oscula terra
Facit, & ignotas montes, agræq; salutat.*

So during all the time of his being with them, he was to doe Divine service, *ναὶ ἱερουργεῖν* unto their gods especially, or the gods of the place: as *Alexander* did at his being at *Troy*.

Id. *Herc.* v. 609.

and as they themselves, if they had been from home at their returne, were to doe *ναὶ ἱερουργεῖν* (as *Hercules* calls them) to the *Penates*, the gods of the house. In like manner, at his going out of the Countrey, when he came to the borders he kissed the ground, and so took his leave of the *Genius*: as *Ovid* saies,

Met. l. 13.

— dans *oscula terra* *Troades* —

Whenever the party had a mind to be gone, it was counted an uncivility to detain him. *Menelaus* accordingly practised, and left it for a rule.

Κρητὴν ἐνὶ οὐρανῷ οὐρανὸν ἱερουργεῖν.

And parting they usually gave *ἑνὶν* *ἑνὶν*, or *ἑνὶν*, some thing or other for a remembrance: or to beare their charges by the way. Besides every man's private benevolence, there

was *παιδοποιον*; a common Hospitall maintained by the City. Where if any strangers, to whom it belonged, were denied entertainment, they might complaine to the Magistrate and be righted. Indeed a murtherer or such like person, they might not by any meanes *πυρὶ δικάσαι* (as he * calls it) entertaine him, and give him meat and drink, as being *aqua & igni interdictum*.

CAP. IX.

De Pauperibus sublevandis.

AND now in the last place, I have a word to say also, of the good will, which the *Athenians* bare to the poore. And certainly if they intended no more then the Honour of their City, they would be loath to suffer any to become a begger; * of whom *Isocrates* saies in his *Areopag.* *πλὴν πάλιν ἐστὶν ἄνθρωποι, ὅτι καὶ ἐστὶν αἰσχρὸν τῇ πόλει ἐν ᾗ οἱ μένουσι*, that he is a disparagement to the city wherein he lives. To prevent the disgrace, every *ἑταιρία* or Society kept a poore-man's box, or a common Treasury, for the reliefe of such as came to poverty, and the ransome of the Captives. Into that box once every month, they used *ἐκφέρειν ἕκαστος*, *conferre erannum* (as *Plinius* saies *erannum amici contulerunt*) to put every man's contribution; and from thence were the contributors called by the name of *ἐκδοταὶ* or *ἑκδοτῶν πληρωταί*. He that thus came to a gathering (as we call it) was said *συναγῆναι* or *κομίζεσθαι* ἕκαστον, as in *Aristotle* (*Acroas l. 2. c. 5.*) where he makes this instance of a thing *ἡ τὸ πῶλιν*, that happened by chance; if a creditor, *ὅτε καὶ τὸ ἀπολαβεῖν τὸ ἀργύριον ἔλθῃ αὐτῷ κομίζομεν ἕκαστον*, with his Bond in his hand should come to his debtor for money, when he with his roll in his hand, was come to the parish (as we say) for a collection. Such another contribution was that which they called *ἕκαστος πασπῶν*, appointed by *Aristides* for those that assisted him in the Warre against the *Medes*, of which *Aristophanes* in his *Lyssistrate*. If there hapned any controver-

* That there may be no poore among you. *Ex Deuter. 15. 4.* So some render

כִּי לֹא יִהְיֶה בָּךְ אֲבִיֹן

fy in this businesse, there were *ἑκαταμοῖαι*, Laws and Writs made for the purpose.

* L. 9. de Leg. *Plato* speaks very well of this * custome, and *Trajanus* the Emperour in his answer to *Pliny* approves of it, permitting the use thereof to the *Amiseni* (for other Cities had it as well as *Athens*) *eo facilis, fructu Collationi &c.*

Other provision there was besides this *crannu*, for their reliefe. For the richer sort were wont every new moone, to make a great feast of Bread, & other course fare for this purpose. Which feast being chiefly intended to the honour of *Hecate*, gave occasion to them to call every course beggerly feast, by the name of *Hecates cena*. But as bad as the fare was, the person in *Pluto Aristophanis*, took his argument even from thence, to commend the condition of the poore, above that of the rich. Saies he—*Ἐκτεῖς ἔστι τὸ πνίδειν*
Ἔτε πὺ πλατεῖν, εἴτε τὸ πενὴν βέλτιον &c.

Aske Hecate and she will tell which is best. To conclude, I have read that they had a *Lucar*, money allowed them out of the Treasury, to pay for *places* at the *Plays* and *festes*.

SECT.

SECT. III.

De Ritibus Bellicis.

CAP. I.

De Militibus.

HAVING spoken of the customes used by the Athenians amongst themselves, it will be fitting in the next place to say something of those which they used towards their enemies; and after that of those towards either, or both, in Divinations.

The Warlike provision which they made for the defence of the City, was partly this. The young men being Lifted *inter Ephebos* (which was as I told you, at the age of eighteen) were from that time 'till twenty, ἐν τοῖς ἐπειλοῖς (as they *Harpoc.* called it) that is, they must be *circitores* or *fraxatores*. Or they must ἐπειλοῖν τὰ ἐν πύλαις ὄρεμα stand sentinell and keep Guards in the Forts, and be employed in the making of Works and the like: according to that of *Torence*, *Video herilem filium minorem huc advenire: Miror, quid ex Piræo abieris, nam ibi custos publicè est nunc*. The first of the two yeares they kept within the City, but the second they proceeded to the Suburbs, and in token of the degree they had taken, they received of the people a Shield, and a Speare, and a χαλμῆς,

Plian. ad O-
lymp.

Aristot. de
Rep. Ath.

or Coat for a Livery. During these two yeares, they could not be compelled to fight *πολεμίοι*, without the Liberties. But ever after, till forty they might. And both the first, and every year after, till the end of forty two yeares; (as I take it) they had their own names, together with the name of the *ἑπώνυμοι*, registred in this manner, *ὁ Αἰῶνα ἑπὶ τῷ ἑπώνυμῳ*. Such a one in pay ever since such a one was Archon Eponymus: to shew how long every man had been in-service. Of these *ἑπώνυμοι*, there were twenty two, according to the number of the yeares from eighteen to forty. They are called *ἑπώνυμοι λέξαι*, from the *ἀρχαῖοι γεγραμμένοι*, in which they listed their names after they were twenty yeares old; and sometimes *ἑπώνυμοι ἡλικιών*, because they thus kept a note of every man's age: in opposition to *ἑπώνυμοι ὅσων*, who were but to keep a note of their Tribes. Now some there were that were exempted, and some that were excluded from that service: the former were such as Custom-holders *οἱ τὸ πᾶν πελάγαιοι*, who therefore had the priviledge *τὸ ἀτελῆσθαι* the *χρῆται*. i. e. *οἱ τὸ δούσιον χερύοντες*: *Bachus his Salii*, or dancing Priests. The latter were, *οἱ ὄντι* slaves and all such *πρόκλητοι* People who were not to be employed but in case of necessity, nor had the honour *ἐν κατὰ λόγῳ στρατιῶσθαι*, which the others had. For they, as soon as they had taken the oath in the Temple of *Agraulus*, *ὁ κατὰ λόγον τὰ ὄντα*, were listed by the *Πολέμαρχος*, or Generall (as many as he *κατέλεξε* made choice of, after the manner of the Roman *Delectus*) in the *κατάλογος*, or Muster-role, which he kept for the same purpose, having besides that another *πίναξ* or Table-book, for such as were *Emerit* out of service, and discharged. After they had been listed by the generall, they were to be listed againe by the under Officer, the *ἑταῖρος*, or the foot by the *πολέμαρχος*, and the Horse-men by the *ὄπλις*. The *ὄπλις* were of three sorts. First those more especially so called, such as used much armour, *ἐκρυπτοὶ ὄπλις*, and were *πρᾶσις armatura militis*, with their wide Shields and long Spears. *ἄλγυκός*, *Levis*

Levis armatura milites, such as had little or no Armour, but carried Arrowes, and Darts, and Stones for the sling. And 3ly Πάταροι, a middle sort between both, with their παταροὶ ὀπίσθισται, narrow Shields, and short Spears. Such as they made: choyce of for Horse-men, were to be διατάττασι τοῖς χεῖμασι καὶ σώμασι (saies Xenophon) able both in body and purse, and therefore were to be examined first by the Senate of 500, before they could be listed; and so were likewise the Horses themselves, to try whether they were λακτίζοντες skittish, or φοβάσθεις (as the Scholiast calls it) Noyse-praofe. And this they did τῇ καδονίῳ ῥέον, with a Bell, or a Kettle-drum, or a Pipe, I know not which I shall render it. And now I am put in mind of the Καδονίον, which they used to make a noyse withall, when they did περιπατεῖν Walk the round to try whether the Guards were asleep or no, which they called Καδονοφορεῖν or Καδονίζειν.

— Καδονοφορεῖται, περὶ τῆς

φυλακῆς καὶ διατάξεως

Insomuch that Καδονίζειν, is used for the same with Περιεῖχεν, to try, or prove (as in Aristophanis *Batrachia*, ἐπὶ ποταμῷ, καδονίσαν) and ἀκαδονίσαν for ἀπειθεῖσαν intentatum. (as in *Lysistrata*, καὶ ὡς σπέρμα πάντα ἐλέγχουσιν αἱ ἀκαδονίσαντες ἐν τῷ πύθῳ περιγυαμίζοντα.) If a Horse had been περιουμένῳ Worne and beaten out with long service; they marked him in the Jaw with the signe of a Wheel (a Wheel I think) and gave him his περιπαιον; for so they call'd both the mark & the discharge it selfe: whence came the proverbe used by *Eupolis* ὅσοι ἴστωρ καὶ ὀμβραλὺς περιπαιον, to give a man his περιπαιον, that is his discharge. All their Horses the Greeks reckoned to be consecrated to the Sun, and Beda upon the Kings, gives this reason, *Audientes Græci ab Israeliticis, (quos divinas habere literas fama prodebat) quod Helias currum ignis, & equum ignis sit ad caelestes translatus (vel certe hoc ipsum inter alia depictum in pariete videntes) crediderunt vicini à decepti nominis Solis hic transitum per cælos esse designatum, & miraculum divinitas factum commutarunt in argumentum erroris, &c.* because

Hesych.

lius once was carri'd up to heaven with Horses, therefore *Hyllus* or the Sunne, must be thought to have horses consecrated to his service for ever after.

I. Poll. l. 8.
c. 10.

The Horse-men, first, some were *ἑτάροι*, that had two waies to fight, with Armour for the purpose, and a boy to hold their horse while they fought a foot (a fashion of *Alexanders* own inventing. 2. Some were *ἵππομαχοι*, that had two Horses, one to ride upon, and the other to lead: from *ἵππος*. Their manner of life was very high and stately, for many times they would *μεταπίπαι*, that is, have a *transvection*, or ride into the City in Pompe and triumph, with a Coach, and a garment of Scarlet or Purple, usually called by the name of a *ξυσίς*, as it is these verses.

Ὅταν σὺ κίχας ὦν ἄρμ' ἐλάυνες ἀπὸς πόλεως

Ὅταν μετὰ κλέους ἔνδον ἵχῃς

For in ancient time it was counted not below a King, for to ride the Coach-horse, or sit in the chaire. *αὐρίγα* then were called *ἵπποι*, and were better then *παραστάται*, who lookt to the Coach only.

The number of the Horse-men was greater or lesse, according to the number of the people. Otherwise (as *Pollux* saith) every *ταυκάρια* (which was the twelfth part of a Tribe) was to find two.

Most of the *Athenian* Souldiers were *αἰσῆται*, and went to Warre upon their own charges, insomuch that they reckoned it a very disgracefull thing to be *εἰρηῖ*, or *μετῆ*, and to take pay. Concerning a mercenary Souldiers pay, what it was, because it was so often chang'd, I think I had better be silent. And concerning the habit, and diet of others only this, that a Law made by *Cinias* and *Phrynus*, forbade them to be *ἀσποδαῖτες*, *dainty* and to weare long haire, as some say: but (it may be) the latter is to be meant only of their fore-locks, which they were to cut, *ἵνα ὁ ἐχθρὸς οὐ δύνηται εἰδέναι τὸν ποταμὸν*, that the enemy might have no holdfast, saies *Pincarch* in his *Thesem*, where he saies also that the fashion

fashion being first us'd by *Theseus*, was therefore called *Gætes*.

CAP. II.

De Armis quibus vim propulsabant.

THE firstmakers of Armour are said to be the *Lemniænses*, of whom *Vulcan* was the chief workman. The Metall whereof it was made, at the first was *Brasse*, saies *Pausanias*; but for want of Iron, saies *Hesiod*.

* In Lacon.

Χαλκῷ δ' ἐὶν ἔργαζοντο, μέλαι δ' ἐν ἔσσει σίδερον.

The most noted Armour was the *Helmet*, the *Shield*, and the coat of *Maile*. The most noted thing in the *Helmet*, was the *Crest*, invented by the *Cætes*, and therefore called by *Alcaeus*, *Καρπιδίον*. The thing, or the part wherein, or whereto it was fastend they called *στέφανος*, and to fasten it *σπείκων*.

Πλαχμαὶ δ' ἐν χερσὶν ἔχοντο ἀργύρεον ἑσπεκῶντο.

Homer.

The *Crest* was double or treble, according to the quality of the person. For if he were an *heros*, it might be treble, saies *Euripides*, and quadruple, saies *Apollonius*.

a In Orest.
b L. 1.

Τετραπλάσιον ἔσταντο λεόνιον ἀμύμοντο πύλον.

The stuffe whereof it was made, was usually feathers, and the haire of a Horse-taile; and thence it is that it is called *πύλον*, and *δρωσκίμης τριόδαρη*, in *Theocritus*; and that it is said *πενθήσθαι*, when the haire fell off. The other parts of the *Helmet* bare the name of that part of the head to which they belong, as *ὀφρύς* the *eyebrow*, and the rest, except the *Penthouse* *πενθήσων*. Of the *shield*, both the matter, and the forme, was of severall kinds, for sometimes it was made of *Oziers* woven together, according to that of *Virgil*.

* Id 23.
c Aristophan.
Pucc.

— *stectum* ὁ *Salignus*

Æn. 7.

Umbonum crates —

(but then they called it *crates*) and sometimes of wood: but most commonly of raw Oxe hides, or of pieces of Leather, doubled or laid

Meysch.

laid one upon the other. Ovid saies Ajax had *Septemplexen* *clypeum*, a Buckler that had seaven peices of or foldings in it; and *Achilles* another that had tenne. Neither was this all, for it was done over with Brasse besides, as that of *Achilles* was,

Terga novena bonis, decimo sament arboratorum est.

* Troad. v.
1336.

And therefore in * *Euripides* it is called *χαλκένωτος ἀσπίς*. For the forme of it, it was sometimes long, sometimes round, and some times square. The names of the severall parts of it you may have in *I. Pollux L. 1. c. 10*. Only thus much I may tell you, first for the making of them, that it was work to be done with a great deale of curiosity, both for shew and for use, as having *ἀγχαίς* ornaments to be seen, and *ἀγχαίματα* little holes to see others by, set in the *ἴσος*, or the border. And 2ly For the invention of them; the handle by which they held it, called *ῥάβδος*, or *πόρπις*, or *ῥάβδος*, was invented by the *Cares*, and thence it was that *Anacreon* called it, *καλὸς ῥάβδος ῥάβδος*: and so were likewise the *umbilicus*, and the *armes*, and most of the rest. In memory of this invention, when they buried any man, they used to put a Shield and a Crest into the grave along with him. The *Armes* (*τὸ στήθεα*, or *ἐπίσπεια*) were different, according to the quality of the bearer. *Ulysses* had his *δελφινόβρυχον*; *Idomeneus* Grand-child to *Sol* a *Ronst-cock* the *avans content* to the *Sunne*. But the *Heroes* anciently, & for the most part, used to beare Eagles, *ἀσπίδας ἰσχυρὰς γρυπᾶσθαι καὶ χαλκῆλαται*. To the *Armes*, they added *verses* in commendation of the prowess of the Person, by which he deserved those *Armes*, and the name of the maker, such as *Pausanias* relates upon that of *Idomeneus*. The *case* of *Thesa* wherein the shield was put, they called *σάγμα*, a name (it may be) for any other the like *cases*, according to that in * *Andromache*.

Strabo l. 14.

* Aristop. in
Ran.

In Eliatr.

Eur. v 617.

L. 21. c. 14.

Κάσας τὴν ἐν καλοῖσι σάγμασι

Rhodiginus saies, that in the use of the shield, there were some things which they observed to be *eminenti* for if it happened

pend to strike their knees, they counted it lucky: but if they struck it with their Speare, 'twas an ill signe. The most famous shield that ever I read of in heathen writers, was that of *Jupiter Aegiochus*, named *ἄγχις* because he covered it with the skin of his nurse the goats called *Amalthæa*, this shield he bestowed upon *Minerva*, who ingraved upon it the *Stone-making* or *astonishing* head of *Medusa*. Whether that *Scutum sacrum* which *Alexander* is said to have stolne, and to have carried alwaies before him, were the same with this or no, I know not. Their shields when they laid them up in the Temples (as the fashion was also for the other sorts of armes) they suffered not to have their *πέρικαι handles*, (or some such necessary appurtenance) that so in case there should be any insurrection, they might be the lesse ready for use; which was the cause why he in the Poet cryed out so as he did, when he saw it otherwise.

*Οἱ μοι τάλας ἄχυσι γδ' πέρικαι.

For saies another a little before.

Οὐ γδ' ἔχελω, εἴτε θλαῖς ἢ δῖμον ἐκ ποροῦ.

Ταῦτάς ἐπ' αὐτοῖς τοῖς πέρικαι ἀνατιδύνει.

The *Coats of Maile* were of three sorts, the first ζώνη, which reached from the navell to the knees; the second *ἡμιστομαχίον*, which covered halfe the brest, such as *Polyænus* reports to have bin much used by the Souldiers of *Alexander* the Great. The third *στομαχίον*, which reached from the shoulders to the navell, so called ἐκ τῷ δεινῷ ὀνόματι, from preserving the heart, Etymol. and the brest from which peculiar office of it, *Aristophanes* in *Accharnensisibus*, borrowes the word *στομαχίον*, for to signify to be well nigh drunke, (as we say when we have well eaten or drunken, that we are well armed against the cold) and *ἀποστομαχίον*, to signify ἀπερμεδύς drunk to the topp. now a *Thorax* was either *σάκος*, all of one piece plaine like *σάκος χιτῶν* *vestis tunica*; or else *αὐσίδις* with *chaines* or *plaits* of iron put between the leather (as it is in our *Coates of Maile*.) The *leather* I say, because it was usually made of a hide (τὸ

S f

σάκος

οὐ τοι) as the *Senta* were,

— τὸ δ' ὀνόματι οὐ τῇ.

Aristoph. in
Pace.

So they say that the Latin word *Lorica* comes from *Lorum*, the dried and tanned hide, whereof it was made. According to that of *Virgil*.

Cui pellis latus humeros exempta juvenco.

Pugnatori operit.

The holes where they put out their armes *Aristophanes* calls *δαλαμίδς*, by a Metaphor from the holes of a boate, where they put out the Oares.

Aristoph. in
Pace.

The Colour most in use upon their Armes, Clothes, or Crests, &c. was crimson red, either to make themselves the lesse afraid, if they saw their blood, being used to the colour; or else that the enemy might be the lesse able to perceive it, if they should chance to be wounded. From the *Phenicean* colour, the *Lacedemonians* called their Coat (or Crest, or what is it?) *φοινίσδα*. In allusion to whose red bloody colour, the Poet in *Acharnenses* speaking of having a fellow beaten, till the blood came, thus expresses it.

Μὴ ὑ καταξάνων ἢ ἀδ' ἐγ' αὐτὸν εἰς φοινίσδα.

Let's card him, and worke him, and belabour him, 'till we make his skinn like a *φοινίς*.

Idem.
Ibid.

To carry their Provision in, every man had his γυ'λιον, or ὀφθαλμὸν σποντυκιδῶν a kind of basket (*fiscinam*) made of Oziere (*οζύμα*) with a long narrow neck. And therefore the Poet having used the word γυ'λιον, to signify such a thing, in the same Comedy uses the word γυ'λιον χάνει, to signify *men that had a neck as long as that thing*. Their ordinary provision was Cheese, and Olives, and Onions. The quantity commonly so much as would serve for three daies, according to that of the same Poet still, and in the same Comedy, where speaking against the troublesome life of a Souldier, among other troubles he reckons in *vix*.

Ἐπιτηδὸν δὲ σίτη' ἡμερῶν τεσσάρων.

Those too often repeated orders for three daies provision.

C A P.

CAP. III.

De armis quibus vim inferebant.

THE *Armes*, or the *Weapons* they used to fight with, were in ancient time clubs (used also for the putting of Malefactors, to death) called by * *Homer* *βάλαντας*, according to that of *Horace*,

*Unguibus & pugnâ, dein fustibus; atq; is a porro
Pugnabant armis qua post fabricaverat usus.*

But afterward they came to *Speares*, a weapon so highly esteemed, that some would not stick to adore it; as may be gathered by the words of *Eustathius*. *ἡ ἀρχὴ αὐτῶν πρὸς τὸν θεὸν ἀνέστησαν διὸν τὸν θεὸν ἀνέστησαν ἀειδμαίνον*. Where *ἀειδμαίνον*, some say signifies to worship (and so they say of the word *numera-re*, used by *Cicero* in his book *De Nat. Deorum*. *Novi ego Epicureos omnia sigilla numerantes*.) Thus it is reported of one *Pherevans* & *Alexander* a tyrant, that having killed his unkle *Polyphton* with his *Speare*, he took it and crowned it with *Garlands*, and caused it to be adored by the name of *πόρον*. One would have thought it sufficiently honoured, to be used by *Kings* instead of *Scepters*, as *Justin* saith it was: or at most to have a place in the *Temple*: or else to have been dedicated to a god, as *Plutarch* saith it was to *Pallas*, (because of *πάλλω*, the proper word for *ἀνέστη*) and to be joyned to the statue of the god: for so it commonly was among the *Latines* especially; whence it came that *hasta mota* shaking of the *Speares*, so often spoken of by *Livy* and others, was accounted such a grand prodigium. If there were none of this, yet the respect they gave to them will sufficiently appeare, in the care they took of the keeping them. For when they slept in the field they fastned it *ἑσπαρτισμένοι*, which *Pollux* interprets, the butt-end of the *Speare*, made (it may be) with a *cross* for the better hold-fast, quasi *ἑσπαρτισμένοι* from *σπαρτός*. But *Eustathi-*

as saith it was an iron with a sharp taile like a snake, to be set in the ground, and hollow head, to set the Speare in, from *Lucerta* a Lizard, which it resembled. When they came home, they set it in a long woden case, made of purpose by a pillar of the house.

Odys. I.

By *χρῆσται* & *ῥα* ἔχοντες ἰσχυρὰ καὶ κλονήματα

saies *Homer*, and *Virgil* has the like.

Æn. 12.

Ex in qua mediis ingenti adnixa columna

Adibus astabat, validam vi corripis hastam.

The custome first used to vibrate the Speare before they used it, to try the strength of it, was so constantly kept, that by *χρῆσται*, a shake-speare, came at length to be an ordinary word both in *Homer* and other Poets to signify a Souldier. When the Greeks began the use of Bowes, I know not: but it seems they had such things, and *Hesychius* in the word *ἰσχυρὰ*, saies they made the strings of Horses haire. Swords likewise they had, which they used to hang by their sides, *ἡ δὲ τριφυλὴ* by belts, or strings of leather, as they did the shields: and the strings came over the shoulders as ours doe.

Hesiod.

Ἄνθρωποι δὲ ἄνθρωποι καὶ ἀνδρείων ἀνδρῶν

What other offensive armes they had I know not. But the Scholiast upon *Euripides*, in one place reports; that about the time of the Theban Warre, they excelled most in the defensive: and that the Barbarians were better at the offensive.

CAP. IV.

De ritu excipiendi legatos, indicendi Bellum, consulendi deos, observandi dies, & trajiciendi fluvios.

AS carefull and as cunning as they were in Warlike affairs, I cannot find but that they did *prope sequi quæ pigit in choare*, beare a greater affection to Peace: as may appeare

in their honourable receiving of Embassadors, to whom they gave bearing in no worse place then a *Temple*,* and their entertainment in the *Pnytanæum*. The usuall Ensigne carried by Greek Embassadors, was *καδούρειον caduceus* a right staffe of wood with snakes twisted about it, and looking one another in the face. Whither this was to affright them from dissention, and to put them in mind of the *Serpents teeth* (a seed of dissention sometime sown by *Cadmus* among *Draco's* friends) 'tis but *εὐχολογία* my conjecture, and a bolt perhaps too soon shot to hit the marke. An Embassadors allowance, was two *δραχμαὶ* a day, which they usuall called *τὸ ποσὶόν*. If t e Peace could not be kept, but they must needs have warre: ye theyould besure to give warning, and faire play, and make Proclamations of their intentions, before they march. the manner in proclaiming Warre, was to send a fellow of purpose, either to cast a Speare, or to let loose a Lamb into the borders of the Countrey, or into the City it selfe, whether they were Marching (which *Hesychius* rather thinks to have been the signall before a battle) thereby shewing them *καλόβοτον αὐτῶν τὴν ἑστίαν ἔτιδεν καὶ τὴν πόλιν*, that what was then a habitation for men, should be shortly a pasture for sheep, and what was then pasture for their own sheep, should be shortly turned to the use of their enemies. Before they set forward upon a March, you will not think how exact they were in preparation considering, and examining whether it were convenient or not, the Gods must be Sacrificed to; the Prophets and Diviners sought to, & all the o'd Oracles and Prophecies concerning the City serch into: for this course the * Tragedian makes to have been taken by *Demophon* of Athens, upon the coming of *Euristheus*. Then besides this, after the manner of other Nations, Jewish, La.ine, and Per-

* Demosth.

w. παρὰ πρὸς β.

* Erym.

q. Homer in Batra chrm.

Diogenian.

* Πόλις τ'

ἐστίν

ἡ πόλις τῆς

τοιαύτης,

ἔτιδεν, οἷς χρὴ ταῦτα τέμνειν θῆαν. θυπολοῖται δ' ἄστυ μάρτυρι ὑπο Τροπαίῳ
τ' ἐχθρῶν καὶ πόλιν σωτήρια. χρησμῶν δ' αὖτις πάντας εἰς ἐν ἀλίους ἤλαυν
καὶ βίβηλα καὶ κυρμυμένα λόγια παλαιὰ τῇ γῇ σωτήρια.

gian, they used to vow one thing or other, to be devoted and consecrated to the gods, in case they prevailed: such as was that of the Tithe of the men to *Apollo*, and many other vowes of the like price. Nay the Athenians were so over-lavish in this kind, that once there came an Oracle from *Jupiter Hammon*, testifying the gods dislike of such courses, and commending the frugality of the Lacedæmonians.

In like manner were they superstitious in the observation of *daies*. For as the *Lacedæmonians* thought it not good to march *ἐν τῷ πενταήρῳ*, till the full of the Moone: so neither did they think it lucky either to march *ἐν τῷ ἑβδόμῳ*, till the seventh day of the Moone; or to make any Commanders till the new of the Moon. In Marching the Generall used alwaies *ἔχειν τὸ χάρις δέξιον*, to keep himselfe one the right borne, or wing. The Souldiers but newly entred (*οἱ ὀπίσταντες*) kept themselves *ἐν τοῖς ὑπερὶ τοῖς αὐτοῖς*, in those parts, or those Corpora (as the Romans called them) which were lesse in danger, such kind of service was from thence called *εὐστράτα ἐν τοῖς ὑπερῷ*, and sometimes *καρδίη*. When they came to a River, before they went over, they would be sure to Sacrifice by it, which they called *θύειν τὰ διαβατήρια*. No passing without a prayer
— θεῖν γ' ὡς ἔστιν ἐς καλὰ φέδεσθαι.

Hesiod. l. 2.

Festus.

The Romanes alwaies observed the like custome when they came to *Petronia*, (a River that runs into *Tiber*) commonly calling the action *Perennæ auspiciari*.

CAP. V.

De ritu Committendi praelium, & de usu tubarum.

9. In Eurip.
Phen.

VHen they fought a Battle, after they had killed a *victim* and lookt upon the gall, then away to the *Torches*. for *πυρρῶν ἀντι σιληπικίων*, instead of sounding a Trumpet, they had fellows whom they called *πυρρῶν*, that went before with Torches, and throwing them down in the mid'st between

between the two Armies, gave the signal.

Prima manu rutilam de vertice Larissæ.

Statium Th. 4.

Obscuris Bellona facem.

Lycophron in his *ἰχθῆας ὃ πυρὸν*, and *Pindar* in *ἵμνων πυρὸν*, seem to allude to this *incentive* or *incendiary*. Now this business they might do safely, and without any danger, ἀνθρώπων ἀκίνδυνος. For the Torch-bearers were peculiarly protected by *Mars*, and accounted sacred, * *ἱερὰ τῷ θεῷ*: insomuch that it became a proverb, when an Army was totally defeated, * *ἡδὲ ὁ πυρφορὸς ἴσθαι*. Those *Torches* *Enripides* in *Rhesus* calls *πυρὸς λαμπήρας*, where he saies that the *Achivi* avoided them, that is, refused to fight.

* *χ. In Eurip. Phœn.*
ἰπυζοντο ὃ
οἱ πυρφορὲς αἱ
ὃ πάντες ἀ-
πώλοντο.

— *πυρὸς λαμπήρας ἰξήρδης κλύων*

ἀδύγων Ἀχαιῶν.

Qui elatus es, audiens faces

Fugere Achivos.

(better in my mind then

Qui audiens ignis faces accensus adductus est, ut credas fugere &c.) Nay, not only when they would signify their intentions to fight with the enemy, to the enemy himself: but also when they would signify his approach to others, to have their assistance, they made use of *Torches* too, which they called *φρυκτῆς*. The word rendred *faces*, and you may render it *Brands*, or *Beacons* if you will, for they were made of dry wood, or sticks, that would quickly take fire, as our *Beacons* are. And they had men still who did *φρυκτοῖς* keep *φρυκτωεῖς* *Watches*, in the

* *χ. In Homer*
Il. σ.

* *Towers* or *Forts*, as we doe at the *Beacons*. If the enemy came in the night, they fired the *Brands*, if he came by day, they raised a smoke. But I must tell you, there were *φύλλοι* *storph*, in *φρυκτοῖς* *Torches* or *Brands*, to be lighted upon the approach of *Achivi*. their friends too; as well as *πυρφορὸς*. But with this distinction, that *φύλλοι* were held, or let lye still: but the *πυρφορὸς* were tossed and shaken to and fro.

But those *Torches* lasted not alwaies, For afterwards they came to make use of *Trumpets*, according to that of *Eschylus*. *Σάλπηξ δ' αὖ τῷ πάντ' αἶψ' ἐπύλασεν.*

In-

In Phen.

* Επὶ δ'
ἑσθμὴν ὄρῳ
τυρρηνικῇ
Σάλπηγι, ἢ
σωήψην ἀλ-
λῆλοις μά-
χῃσι: v 830.
* C. 6. 5.

In or accendit still, perhaps in a metaphor from the fire of the Torches once in use. The first invention of the Trumpet is attributed by the Scholiast upon Euripides to the *Tyrreni*, from whom it is conceiv'd to have been first brought into Greece by owne *Archidas* an assistant to the *Heracida*, as the same Scholiast reports in the same place. οὗτος δ' Ἀρχιδας συμμαχῶν τοῖς Ἡρακλίδαις ἤγαγε τὴν τυρρηνικὴν σάλπηγαν εἰς ἑλπίδας. And therefore he calls the Trumpet, τυρρηνικῶν, viz. from the inventers; as the Poet himselfe had done before, both in his *Phenisse*, and his *Heracida*: where he saies it was us'd when they joyned Battle, and that then it sounded * ὄρῳ a long blast, like that in the book of *Judges* (but of this word I have bespoken before.) There was a time when Shields did serve for Trumpets *conchaq̃ sonantes*: and then you might easily construe that riddle of *Theognis*.

Ἡδὲ καὶ ἀνὰ θυμὸν Σάλαος ὄρεσθε ρακρὸς
Τυρρηνικὰς ζυγὰς ὄρχησθαι ὁ σῶματι.

CAP. VI.

De Scyale, de Miliis panis & premiis & Sepulchra.

* Επὶ κα-
τασπῇ σφῆρονθ'
ὄρεσθε & c. Sopb.
Trach.
γ. In Ari-
stoph. Eq.

L. 17. c. 9.

IF it went well with the Army in the fight, the messenger that was sent with the newes was adorn'd with * Garlands. In the meane time those that were at home, and continually lookt for newes, used to sacrifice to the gods in the waies, ὡς αὖ ἐν ἀγῶδι ἦεν, ἐμπύσσαντα ταύτους, εἰς τὴν πόλιν, ἐμπύσσαν, if it were good to bring it along the way to them, if not to be there in the way and stop it. For close conveying of the intelligence I suppose they had severall waies. Whether they made use of the *Lacedemonian* σκαυτίαν, I know not. If you please, you may read the description thereof in *A. Gellius* at full: or in the Scholiast upon *Aristophanes* in his *Aves*. Where he saies, that they made them two slaves or *rodai nusiok* of a length, one to be kept at home, and the other to be caried by the General

nerall along with him. When they meant to send him any private message, they took a piece of a *κύττα* a skin, or parchment, and wrote upon it, so as it could not be understood, unless it were rolled upon those staves, and the Parchment and the stave one applied to the other. This Lacedæmonian trick (as it seems by the Poet, whether he spake in jest or in earnest, I cannot tell) was imitated by the Athenians, among a great many other things, out of a *Latonomy*, as he termes it, or a humour like that of the English towards the French.

Ελακονομαύει πάντες ἀνθρώποι τὸς
Σκυτάλι ἱερὸν.

If any one turned *αὐτιμόλ* transfuga; or betrayed the place committed to him, he suffered death. If he had been *ἀπράδ*, and would not, or *ἀειδὴς* and could not fight for feare, or if *ἀλοοπιὸς* & *πῆξις*, or *ῥήλας*, he had left his rank or thrown down his *Armes*, he was registred, and delivered to the *Helias* to be punished as they pleased, and not to come to the Temples, till he had satisfied justice. If they had taken any man alive, they were not to kill him afterward.

Οὐχ ἔστιν ἄρα ζῶνδ' ἔστιν ἐν μάχῃ.

Such as were maimed, were to be allowed two *ἔσολοι*, saies *Hesychius*: (but one, saies *Harpocration*) every day out of the publique Treasure: but first they were to be examined by the Parliament of five Hundred, whether they were *ἀδύνατοι*, now *ἀδύνατοι* were *ἐν τοῖς τοῦ μὲν κατὰ τοὺς*, saies *Harpocration*, those whose estates came not to so much as three *mina*. Such as were *σῆμοι*, their Children were maintained out of the publique Treasure, till they came to be twenty yeares old: and then they had a *πρωσάλια*, a *Suit of Armes* bestowed upon them, *ἀναμνησκόμενοι τὰ τῷ πατρὶ ἐπαρθεῖν*, to put them in mind of their fathers exploits, & to keep them from degenerating. They had the honour also *ἀνδρείου*, of having the foremost seat at *θρήναις*. If they buried the party slain in the same place (as they did all at * *Marathon*-fight) the fa-

* *Vid. Supr.*

Æschines contra Ctesiph.

Eurip.

Heracl. v. 966.

Vid. Supr.

Plato.

* Arma super-
veheris quid,
Thrasibule, tua
Auson Epig. 24.

shion was then to make a shield his *Burro*, as 'twas before to make it his *cradle*, according to those words of the Lacedæmonian *virago* to her Son, as she was helping on his shield, ἢ τὸν, ἢ ἐν τῷ, either doe thou bring *the shield home againe*, or let *the shield bring thee*; nay and to make it his Coffin too sometimes, as it seemes by the saying of *Talthybius* in *Euripides* concerning *Astyanax*.

Ἄλλ' ἀντὶ τάδ' ἐσσι, θεοὶ βέλονται λαΐων

Ἐν τῷ ᾧ θάψαι θάψου.

Thucid 1. 3.

At the buriall, the rest of his company Marched in equipage thrice about the *Pyra*, shaking their Armes, and throwing their swords, bridles, belts, or one thing or other, into the fire or the grave after him. But for the most part, they were allowed a publique buriall upon the common charge, at home in the *Cerameicus* all together. And then three daies before the buriall, the bones being laid up in Tents, upon the buriall day, every Tribe brought a Coffin of Cypresse wood and carrying away each one their bones, put them in the ground with severall pillars and inscriptions, and one solemn speech for all. Such as came off with life and honour, were allowed to have their Armes in their Shields, or else placed in the *ἔσθ*, and honoured with the name of *Cecropides*, *Citizens of the true old blood*: according to that

Eurip. in
Phan.

Ibid.

Ὅδ' ἑκατέρωθεν Κεραμίδος αἰ εἶναι ἔργα.

Sometimes such as had the *first fruites* (or the *prime*) of the spoyle, were adorned with a golden *σῆμα*.

Καὶ τῶνδε χρυσοῦν σῆμασσιν αἰεὶ ὅσας ἔχον

ἀέθου ἀπαρχὰς πολλὰν ὅν σκευὴν δαμῶν.

CAP.

CAP. VIII.

De Trophæis.

FOR memorialls of the victory, ἀνέστη θύραις, they erected Trophies: (you may right θύραις, if you had rather follow the most auncient, then that which is newest in fashion.) Trophies were usually pillars of brasle, or stone, or wood. And the wood sometimes olive (τὰ θύραις ἐκ τῆς ὀλίας ἀνέστη, saies Dionysius) and sometimes the trunk of an Oak.

*Οἱ δὲ παλαι-
οὶ Ἀττικοὶ
θεοῖς πῶτον, ἰδὲ
μεῖντες περ-
παρὲς ὑπὸ τοῖς.

— Quercusq; trophæis Curva tremens —

Those Pillars among them answered to the *arcus triumphalis* among the Latines. Only that might be overthrowne; but these might neither be taken away, nor restored againe, if consumed with age or the like, ὅτι αὐτοὶ ἀναλαμβάνουσιν, καὶ ποιοῦν ἐπὶ πόλεως ἐν ἧ' ἐπὶ ἐλπίδι χάρων, least they should thereby rub up the old sore and revive the grudge with their enemies. And therefore, saies the same Author, ἐν ἧ' ἐπὶ ἐλπίδι ἐν πόλεως χάρων, those that made them Trophies of brasle, were looks upon as contentious men, and haters of Amnesty. Now upon the Trophæe, they engraved an ἐπιγράμμα, declaring the cause of the Warre, and the manner of the Victory: such a one as Othryades wrote with the blood of the Argivi. The like inscriptions many times were written upon other things. For Pausanias having conquered Mardonius at Plataeæ, did not only at Byzantium write it upon the Cup, which he consecrated to the gods of the place; (as Athenæus reports to his dispraise for his arrogance) but also upon a tripod besides, which he caused to be made of Gold and sent to Delphos, with this inscription,

χ. In Ari-
stoph. Plus.

Plus. in
Roman.

Stobæus de
Fortunâ.

*Ελλήνων ἀρχὴς ἐπὶ στρατὸν ἄλσων Μένων
Παυσανίας φοῖβον μνήμ' ἀνέθηκε τὸδε.

Thucid. l. 1.

Wherewith the Lacedemonians being displeased blotted it

* Ελλήνων
μαχητῆς Ἀ-
θηνῶν Μαγ-
δώνι Ἐντετα-
ῖς Πύλον.

cleane out and instead thereof, engraved the names only of those Cities by whose helpe they obtained the victory. And so when they overthrew the *Athenians* at *Marathon*, they caused an inscription to be set up in the vault called * Πύλον.

In *Cicero's* time (it seemes) the custome of erecting Trophies was left off. And therefore he saies, that the *Thebans* were accused for erecting a Trophée over the *Lacedemonians*. But instead of them, they erected sometimes Altars, (as *Alexander* did upon the hill *Ammanus*;) and sometimes Images to *Jupiter* τῆς πύλης (so called from causing the enemy τῆς πύλης to turne their backs: as the Romans did to *Jupiter Stator*, for causing their own Souldiers to stand to their ground) such a one as *Hyllus* and ἰσχυρὸς (as I told you before of ἰσχυρὸς) good or valiant *Jolau* erected.

Enrip. in
Herac. v.
937.

— Πύλας Διός, ὑποῦν καὶ ἰσχυρὸς ἔστησαν.

The Spoyles which they took (σπύλα from the dead, and λείψον from the living) they usually dedicated to the gods; and sometimes sent them to *Delphos*. The common name for such things was ἀπερσίτια, quasi ἀπερσίνια, saies *Eustathius* as if it were ἀπὸ τῶν ἀνδρῶν ἐς μάχην πάλιν: the same name which they gave to those goods, which Merchants consecrated for delivery from shipwrack (only that then there is a new Etyymology: ὅτι, ἀπὸ τῶν ἀπὸ τῆς λίθου ἀπαρξάντων ἀνδρῶν ἐκ τῆς ἡμετέρας διὰ τὸ ἀπὸ τῶν ἀνδρῶν σπένδου, because the things were saved from being cast on shore.) But I rather incline to the *Scholias*t upon *Sophocles Trachinia*, who saies those ἀπαρξάν, or the first fruits of the spoyles which they Sacrificed to the gods were called ἀπερσίτια, because they used to lay the spoyles, which they had taken, together on a heap, and then ἀπὸ ἀπὸ τῶν ἀνδρῶν, they skim'd away the *Cream* as I may say, or the *Crow*, or the *Cherry* to be given back for the gods that gave them. In *allusion* whereof *Medea* in *Enripides*, speaking what choyce of Wives she had made for her Sonnes out of *Athens*, *Thebes*, and *Sparta*, expresses it thus.

Ἐγὼ δὲ νόμους ἠκερσίτια ἔχου.

The

The Armes which they took, *αὐτὰρ* they hung up for the most part in their Temples, and some times in their owne house, as they did their owne, when they left the service, as Horace saies

*— Velantur armis
Herculis ad postem fixis, laetæ Abditus agro.*

Some of the spoyles they hung upon the Trophies, but wrote them * all. For that was the custome, *τὰ πάντα τῆς τετυγμένης* saies the * Scholiast.

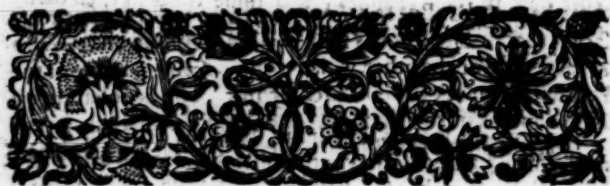
* *Τῶν τετυγμένης
παύσας
αὐτὰρ τὰ
λαμῶν—*

Enrip. He-
racles. v. 786.

* In Phenif.
Eur.

T 3 LIB.





LIBER SEPTIMUS.

SECT. I.

De ritu Divinandi per motum furentem, & somniantem.



HERE were not many things in use among the Jews the people of God, which the Gentiles *imitatorum pecus*, doe not seem to have imitated; and so *vice versa*. Such as the Prophets were among them, such were the *Magi* among the Persians, the *Chaldei* among the Assyrians, *Gymnosophists* among the Indians, the *Galleata* among the Sicilians, and the *Hiernesi* among the Italians. Neither was the *honour* or *credit* of *Divination* lesse then the *use*. For if we may believe * *Strabo*, *Οἱ δὲ παῖδες ἱεροῦ τοῦ αὐτοῦ βασιλεὺς αἰεὶ οὐκ ὀλίγοι*, many of their old Prophets have been thought worthy to be Kings. To a Persian King it was necessary, to any other convenient. *Amphi-
lochus*

* L. 16.

Iochus, and *Mopsus* Kings of *Argivi* were *Augurs* too. *Hele-
mus* and *Cassandra* Children of a King; one was an *Augur*, and
the other a *Sybil*. But to a *Physician*, it was reckoned so neces-
sary, that *Æschylus* has used *ἰατρίη* a *Physician*, and *μαρτία* a
Prophet, one for the other, which made *Achilles* in time of the
Pestilence, to seek to *μαρτιά* for a cure. The Scholiast upon
Homer speaks of two men, *Melampus* and *Polyidus*, th. t were
excellent in both Professions. Credit it had among the best
Philosophers (especially that of *Dreames*, and *Enthysiasmes*)
maintained by *Plato* and the *Socraticks*, *Zeno* and the *Stoicks*,
Aristotle and the *Peripateticks*. *Pythagoras* indeed was against
extispicina, Divination by entralls; and only *Epicurus* against
that and all the rest.

Prediction of things to come, was either from men, cal-
μαρτία or from the Gods, properly called *χρησμός* an Oracle.
According to that of the * Scholiast upon *Sophocles*, *χρησμός* a In Oed. Tyr.
τὸ ὅτι θεῶν, μαρτία δὲ ἀνθρώπων. Indeed *μαρτία* seemes to
be the genus, & *χρησμός* the species. The same Prophecy which
when it was spoken by a god, was a *χρησμός*: when it was de-
livered by * men, was *μαρτία*. In the Oracles the word was
Farsi (neg, *ne Apollo satis fandi dementem invisam ciet*:) where- * Ennius.
as in the other it could be but *præfagire* at the wisest. The fa-
culty in the first is *μαρτία* (as we now called it, * *divergens* in * Plato
τὴν ἀληθείαν) or *ἡ μαρτία* as *Plato* called it (for, as *Tiresias* said,
ἡ δὲ μαρτία μαρτίαν ἀνθρώπων ἐστίν) is divided by *Plutarch*, and
Cicero, into first *τεχνητὴν* *artificiosam*, that which is acquired
by observation and experience, *observata longo tempore signi- Eurip. in Bac.*
ficationibus &c. And 2ly *ἄτακτος* or *ἀδιδασκόμενον* *naturalem*, for 199.
which we take little or no paines. These two species are said
to be *ἡ ἀδιδασκόμενος μαρτία* the twins, or the double le-
gacy, which *Apollo* bequeathed to *Jamus* his sonne, and to
his Family after him. The naturall or infused faculty of Di-
vination, most properly called *μαρτία*, proceeded first a
matu fœvent, from a *Fœntick motion*. Which though they
took it for a help to prophecy, yet it seemes rather so have
been

been a punishment sent from God, who in the Prophecy of *Isaiab* c. 44. v. 25. Said he would make their Diviners mad. And *Cicero* himselfe saies 'tis very strange, *ut qui humanos sensus amiserit, divinos assensurus sit*, that he that hath lost his own sense, should be able to know the sense of the gods. Hitherto you may reduce the Prophetick speeches of dying men: such as that of *Rhodius* in *Cicero*, who foretold the death of sixe men that were of the same age, which should be first, and which next and so along Or else it proceeded *à motu somnianti*, from a doting-dreaming motion. And then they called it *insipientia*, which because it helps nature forward when it is going alre dy, he that had it is by *Plutarch* compared to a stone tumbling down the hill.

The first kind coming by *Enthusiasme* or Inspiration, was either of lesse authority; such as *Cassandra* had: or *Polybius* Propheysing his Sonnes death, as he went to *Troy*; or *Solon* foretelling the tyranny. Or else of greater, so as to command a beliefe: such as the Sybill women had, or the *Pythia* Wench, who delivered the Oracles; which was nothing but a cunning trick, *à vafriis quibusdam & questuariis inchoatum*, invented for gaine. The difference between those two Prophets consisted in this, that *Terra viù Pythiam Delphis incitabat, natura Sibyllam*. *Pythia* had it inspired, or blown into her out of the ground, and the *Sibylles* had it by nature. Now, because the number of Oracles, and the superstition was greater in *Greece* and in *Athens*, then in any other part of the world, It may not be amisse to speak somewhat of the most noted of them, viz. *Pythium*, *Dodonæum*, and *Jupiter Hammon's*.

* *Cic. l. 1. de
Divin.*

CAP. I.

De Oraculo Pythio.

THE most noted of the three Oracles was the first. It was called *Pythium*, for the same reason that the Woman

man was called *Pythia*. Either from *Pytho* the serpent, that lay in the pit, out of which the Oracle came, afterward killed by *Apollo*, who possessed the place by conquest. Or from *Pytho*, another name of *Delphos*, the place of this oracle, which came from *Pythia*, the sonne of *Delphos*, the sonne of *Apollo*. *Delphos* was as fit a place to distribute Oracles to all the body of Greece, as the *navill* is to distribute nourishment to the body of a child. And therefore *Sophocles* calls it *ομφαλον* *navill*, because it was *ομφαλος* the *Navill*; or *Umbilicum* the mid^dst of Greece; (saies *Strabo*) and not of the *World* as *Ovid* would have it *Orbe in medio positi*. And this they came to know forsooth, by the two *Eagles* (saies *Pindar*; *Crowes* saies some, and others *Swans*) which being let fly by *Jupiter*, met both in that place. Nay in allusion to the name of *Ομφαλον* (by which it was commonly called) *Pausanias* saies there was to be seen in the Temple a *Navill* made of white stone, with a Ribband hanging to it for the *Navill*-string. But *Laetantius* had rather derive it from *ἔμπεδον* the Oracle. And *Varro* would by no means yeeld to have it derived from the *Navill*, *quoniam neq; locus in sit terrarum medius, neq; umbilicum sit in homine medium*. But the latter reason is defeated by *Varro*, or by anyone else. The first beginner of the Oracle (some say) was *Tellur*, *ἡγεμένης γαίης* and some *Themis*.

The first beginning of the Oracle, was after this manner. When the place was a Common, the Goats that fed there, *Diodor. l. 6.* coming to a den very large below, with a little mouth at the Top, and looking in, on a suddaine fell a leaping and making a strange noyse. He that kept them (*Plutarch* calls him *Coresus*) seeing this, ran to the place to know what the matter was, and fell into the same frolick; but prophesied too. And thus it fared with divers others, that came thither to the same purpose. Nay a great many, with the breath (as *Quintilian*, or *Umbilicum terra*, as *Cicero* call it) that came out of the earth, expired. Inasmuch that afterward they set a *Throne*

footed stools upon the hole, and a Maid upon it consecrated for a Priestesse, whose common name was *Pythia*; and her office to put the Oracle into verse and deliver it out. For (saies *Plutarch*) the words are here, only *Apollo* *Τὰς οὐρανίας* *κατακλινάσκει*, *καὶ οὐκ ἐπὶ τῇ λυγρῇ πνεύματι* *πνεύματι*, fate in under blowing with the bellows to set her a peeping, or a whispering like those *ΠΥΘΙΑ* in *Isaiah* c. 8. v. 19. Where he speaks of such *ιγναρῶντες*, or belly. Prophets that peep and mutter; such as the *Pythia* was, out of whose belly the Divell spake his Prophecies with a small peeping voyce like a child's. But that Prophet in another place comes neerer to us, saying, *thou shalt not speak out of the ground, and thy speech shall be low out of the dust, and thy voyce shall be as one that hath a familiar spirit out of the ground, & thy speech shall whisper out of the dust*. Now some say the *Tripon* whereof I spake, was a pot filled with dust, throw which the *afflatus* the wicked inspiration, was to passe into the belly of the Wench, and so to goe forth at her mouth for an Oracle. And therefore it is that those Prophets which in those times had a familiar spirit within them, were commonly called by the name of *ιγναρῶντες*, and *πνευματικοί*, as well as *οὐρανίοι*, and *Εὐφράτες*, the manner of her sitting &c. when she took the spirit in, because it may not so fitly be expressed in English, I desire to give you it in the words of the *Scholiast*, *Ενταύθα τὸ πνεῦμα τὸ ἀκαθάρτου ἐκ τῆς γῆς ἐκέρχεται καὶ ἐκ τῆς ἀφ' ἧς ἡ Πυθία καθίστατο, καὶ τὸ πνεῦμα τὸ ἀκαθάρτου ἐκέρχεται καὶ ἐκ τῆς ἀφ' ἧς ἡ Πυθία καθίστατο*. She was no sooner inspired, but she fell a tearing her haire, and running round, foaming at the mouth, and cutting her flesh as bad as ever the Prophets of *Babel* did. *Laetantius* also speaks of their gestures, *Sellis namq; humeris & virag; manu distictis gladiis exercentes currunt, efferantur, insumant*. But this peeping may not make me preposterous; and therefore I will tell you more of the Wench and the *Tripon*. The first Maids name that Prophecied in that place, was *Phemonia*. All the rest were young Virgins, as she was, till *Echecrates* a Thessalian

* As I have heard he lately did in a possessed Christian in the Towne of Barwick
* C. 29. v. 4.

Plutarch de O. r. c. defect.

* And *Enclida* from *Eurycles* a Prophet of that name.

* *Aristoph.* in *Ayib.*

Theſſalian deſlowred *Phæbas*; and then they made choyce of Women of fifty yeares of age, but made them goe in the habit of a Virgin. The * cuſtome of thoſe Virgins was, before they * *on En-* went to ſtoole, to waſh their bodies; and eſpecially their haire *rip. Phan.* in the fountaine *Cafſalius* (where the Poets a people of the like inſpiration, and *Vates* too, were uſed to waſh)

— κοῦας ἡμᾶς δούτω —

when they ſate firſt on the ſtoole, they uſed to ſhake * the Laurell-tree that grew * *on Ari-* cloſe by the *Triptus*, and ſometimes to take the leaves and *ſtoph.* chew in their monthes, as *Lucian* ſaies *μαυρομακρὴν δάφνην*: for ſo other ſuch Women uſed to doe, and therefore *Lycophron* calls *Cafſandra* *λαμὸν δαφνηράρον*.

The firſt that came to receive an Oracle from them, was *Parnafſus*, from whence (ſome ſay) the place took it's name, whereas before it was *Larnafſus* from *Λάρναξ* *Daucalion's* *Arke* that reſted there *fides penes autorem*. As for *Triptus* (called by the Latins *Cortina*, whence *Certinipontis* for *Apollo*, though *Prudentius* made it but the cover — *tripodes Cortina tegit*)

It is thought by the Scholiaſt upon *Ariſtophanes* in *Lyſiſtrate* to have been *φιάλη* a *Pot* (as I told you before) with a wide mouth, and made of Braſſe, but filled with *ῥῆτοι*, or *calculi*, *cults*, or Lottery-pellers (uſually put in ſuch pots) where- of thoſe that leapt out of the Pot, (*ἄλλοτε*) or leapt and danced in it, when any one came to aſke, according to the ſignification they bare, made up the answer. But it is rather thought to have been a thing with three legges (after the faſhion of the common ſort of Tables) with a round cover like a table-bord called *ῥάμος*,) as the table-bords were) whence *Apollo* is by *Sophocles* called *ῥοαμίδης*, and his Wench *ῥοαμῖς*.

I wonder that ever people could ſo much looſe themſelves, as to goe to her that would be ſure to put the buſineſſe in a greater queſtion by the answer, and make them more to ſeek then they were before. But that they were reſolved to be

fooled, because forsooth *Apollo* is *λεξος* crooked there too, as well as in the *Zodiac*, and he must *πλαγάζειν* be crabbed in in his delivery, as well as in his gate. 'Tis his use.

Senec. Oed.
At 2. Sc 1.

Ambage nexa Delphico mos est deo

Argana regere.

And indeed if we may believe the Scholiast upon *Æschylus*, *ὡς παλαιὸν τὰ πυνήματα αὐτοῖ ἀπό ποσὶ ἢ ἀνίστασαν κρυπταται*, in ancient time they made their verses in riddles. Now the Oracles were delivered commonly in verse, as he saies.

— dista per carmina Sortes.

For *Sortes* they usually called them, and the Verse for the most part was *Hexameter*, in somuch that this Oracle,

Σοφὸς Σοφοκλῆς, σοφώτερος δ' Ἐυκλείδης

Ἀριστοῦ δ' αὖ τινος Σωκράτους σοφώτατος.

* *De Pythia*
Oracul.

Was thought to be none of *Pythia's*, because it was not *br* enough to become the authour. * *Plutarch* saies some were of opinion, that there were Poets kept of purpose in the

Oracle place, *ὡς τὰ ῥα ῥυθμὸς ὅτι ἐγγύα τοῖς ῥαπτοῖς ἐκείνων τινος*, to catch the Oracles as they fell, and wrap them up in verse.

But one reason why they delivered their Oracles in verse, or in briefe, and so commonly in obscurity, was because the god *Ζεὺς* *ὁ δὲ δὴν τὸ ἀληθὲς*, not willing to conceale the truth altogether, nor yet desirous to make it known, was faine to have delivered in such manner, as no body might take advantage to hurt the speaker, if that answer were not according to his mind. 'Tis true in later times it fell to prose (when it began to fall in the price) and the reason thereof has been sufficiently disputed already by *Plutarch* in a treatise of purpose.

Polyanus l. 2.
27.

The esteem, which they had of those Oracles, was such, that in times of Warre, when no other Divination could prevaile, it was an ordinary thing to saine an Oracle, to perwaile the Souldiers to fight. For they might very well be of *Tiresias* his mind, who though he were an *Æneid* yet himselfe, yet in *Euripides* you shall have him confessing to *Creon*, that

that men were so apt to speak contrary to what they knew, either out of ill will, or for feare, or for favour, that there was little, or no credit to be given to any other Prophecy, besides Apollo's own.

—δοῖσιν αὐτῶν τοῖς μύθοις

Χρὶς δὲ μὴ δῶναι, ὅς τις δὲ δῶναι.

And yet it is cleare, that the Woman or some body else was naught, and corrupted very often. Truly when he had thus commended her for a tell-troth, *nunquam illud oraculum Delphis tam celebre & tam clarum fuisset, neq; tantis donis refertum omnium populorum atq; regum, nisi omnis atas oraculorum illorum veritatem esset experta*, afterward comes in with a *Jamdiu idem non facit*. But indeed, she has not been thus a long time. Nay for three hundred yeares (I think) before his time, *Demosthenes* could complaine she did *παλαμίζειν*, flatter and speak, as *Philip* Plutarch. de Herodot. would have her. Thus one time she was bribed by *Clysthenes*, to perswade the Lacedemonians to free the Athenians from the Tyranny; & another time by *Cleomeneis*, to perswade them to deprive his Colleague *Demaratus* of his place. Neither would *Lycophron* call *Apollo* *Καυδῶν* *Διός* for nothing.

But you will say some other body might play the knave, and put it upon her. And likely enough. For so *Cicero* thinks L. 2. de Divin. they did in that answer reported to be given by *Apollo* to *Pyrrhus*, *Aia te Eacida Romanos vincere posse*. And that, First because *Apollo* did not speak in Latine. 2ly Because none of the Greek writers mention any such thing. And 3ly Because the Oracles were not given in verse in *Pyrrhus* his time.

CAP. II.

De Templo Delpico, de Theoris, & Oraculi cessatione.

ALL this while I have said nothing of the Temple, for feare of saying too little. So famous and so rich as it was with the gifts or *δωαρίσματα*, of most of the Princes or People in the world (inasmuch that *Aphetoria opes*, so said

Pausan in Pho.

* ἐν τῷ Ε. Ι.
τῷ ἐν Δελφοῖς.

* ἐν δὲ δ' ἱ-
ρεῖς μύθοι
δὲ ἐν καὶ
πρὸς αὐτὸν
Apollonius l.
2. Argon.

from *Apollon* the name of *Apollo*, who was emissor *Oraculo- rum*, hath been used as a proverb for abundance of wealth. I have read of five Temples erected in the same place at several times. The first was of Laurell-boughes fetcht from *Tempe* fields. The second, of *Wax* and *Feathers*: or else fained to be made of *Wax* of wings, because the man's name was *Pierus* that built it. The third, of *Brasse* (as the Temple was at *Sparta* *Minerva* *χαλκός*.) This some say was molten to ground, others that it was swallowed up by the Earth-quake. The fourth, of *stone*, destroyed by fire the first yeare of the fifth *Olympiad*. The fifth, built by the *Amphylians* out of the ho'y treasure in a very steep place, with but one narrow way for the entrance. More might be said concerning the temple, and the E. I. in the frontispice, the reason whereof is disputed by * *Plutarch*; but I doubt there is too much already. I will proceed to the Customs, which the Athenians (the devoutest servants of *Apollo*) used in sending to him: either to *Delphos*, or to *Delos*, to doe him honour, or to aske his advice. The occasion of sending to the Oracle, was either for help in performing some arduous affaires; or for delivery from sickness, or the like. When they went thither, they were said *ἐκκαλεῖσθαι*. When they returned againe *ἐπιστρέφειν*. The ceremonies used in sending Embassies extraordinary to *Delphos*, were neer the same with those that were ordinarily used in the *Delia*-feast once a yeare, and they were these. Those that were sent were called sometimes *δελιασται*, from the feast, sometimes *δωροὶ* (like Hebrew *seers*) a name suitable to that of *Apollo* *Σχοῖς* in *Pindar* (*Pyth. γ.*) which some notwithstanding interpret to be his Index, or his angell the *Crow*. He that had the ordering of the businesse was called *Ἀρχιδωρ*. There were also sent along with them *Κήρυκες* *Μουσικοί*, two that were to be *μυσσοῖτο*, or *Euphoniens* at *Delos* for that yeare. The ship in which they went, was first to be adorned with Garlands by the Priest of *Apollo*, and so were the messengers too on the head, the brow, and the neck, *τῷ δὲ μύθῳ τῷ τε μύθῳ* *Λόγῳ*, head

in allusion to the three parts of the fable. The ship was likewise called *Naupli*, and sometimes *Naupli*. It was wont to be *Thersea* his, in which the Boyes were brought, that were to be paid to the *Minotaur*, at such time as returning from *Crete* to *Athens*, he instituted the *Plaies*, and the solemnity celebrated by the aforesaid *Deliastra*, when they came to *Delos*. This very ship the *Athenians* kept for his sake, till the time of *Deme-trius Phalerens*, *ὅτε αὖ τοῖς ἀνδροπόσι ἐκ τοῦ αὐξανομένου ἀγῶνος ἀμειψόμενον ἑτάδρυμα τὸ ναυπλίον* *ἦν ἢ αἱ τὰ αὐτὸν, ἢ βῶσι ἢ τὸ αὐτὸ διαμένον λυβύτων*, Inasmuch (saies *Plutarch*) that *Philosophers* use to illustrate that opinio, that the body remaines still the same notwithstanding continuall decay, by this similitude. Besides this, there were foure more *naves sacra*, viz. the *Paralos*, *An-tigonis*, *Ptolemais*, and *Ammonis*. The things that were sent for the keeping of the feast and the Sacrifice, were called *νῆες*. For when they came thither, first they Sacrificed; and then the Maid sent thither from severall places, fell a Dauncing a strange kind of daunce about the Altar, which the called *κράνος*, *Crane* the *Crane*; wherein, their motions being crooked like the crane-neck when he holds it in, they imitated the turnings and windings of the *Minotaur's* *Labyrinth*; beating the Altar, and biting at a bush of *Olive* with their hands behind them (as our boyes doe at *Snag apple*) if so much be imported in the words of *Callimachus*.

Thucyd. l. 5.

Ἐμπύροιο
τετραμύρομη-
ροι. apud
Pind. Olymp.
H.

Hymn. in
Del.

Ἡστὶς ἡστὶς ἡστὶς. Ἡστὶς ἡστὶς ἡστὶς.

Ἡστὶς ἡστὶς ἡστὶς. Ἡστὶς ἡστὶς ἡστὶς.

Ἡστὶς ἡστὶς ἡστὶς. Ἡστὶς ἡστὶς ἡστὶς.

The Altar was *καρπὸς ἡστὶς*, and therefore called *Καρπὸν* because it was made by *Apollo* at foure yeares old, of the *horns* of the *Goats*, which his sister *Diana* killed a hunting upon *Cynthus* hill. The *horns* were all of the left side, saith *Plutarch* in *Thetis*. And yet in his booke de *Solertia Animalium*, is *ἡ ἡστὶς*. Whether it should be rendered of the right side, or right, that is, fit or handsome, I know not. But so strangely were

were these hornes joyned together without any Cement, glue, or tye, that it was reckoned for one of the *seven strange fights*. *Er. videri a sapientibus fabulam* as *Ovid* saies, *to videri a sapientibus fabulam*.

Admiror et innumeris stentibus de cornibus armis. C.

During all these holy daies no malefaction was to suffer punishment. By which meanes *Socrates* had the hap to be reprieved for thirty daies, *and at the end of the thirty daies*, saith *Xenophon*: When the *Thebans* returned, they came with their Garlands about them, and the People ranne all forth to meet them, opening their doores; and making obedience as they passed by, which made him complaine to in *Euripides*.

Οὐδ' ἔτι μὲν εἰς Δελφὸν ἔλθοντες

In Hippol.

Πῶς αὖτ' ἐπὶ τοῖς ἐν ἑσθ' ἀνδράσι

How the Oracle at *Delphos* came to cease is uncertaine. Some say, *Alexander* put it downe. But it appears to have flaggished after his time. *Ptolemy* thinks, it ceased as soon as men had wit enough to advise themselves, without seeking to him that made it his businesse to couzen them. *Dion* saies, it was *Nero* murdered the men at the hole. When it left *Delphos* it went to the *Hyperborean Scythians*; for *Athanasia* Scythian one of *Apollo's* Priests, wrote a book of his Oracles; and his coming thither. The *Athenians* when all *Greece* was infected with the Plague, had an Oracle from thence, to make vntoes and prayers in the name of the rest. And it was their fashion to send gifts & offerings thither, as they had done to *Delphos*. But what need we doubt of the time or the cause, since we doubt not of that which *Prædemonstrat* affords.

Ex quo hominis Deus induit artum.

Delphica damnavit acuerunt forsibus ædona.

Non Tripodes Corina regis, non spumas ambrosæ.

Fata Sibyllinis fanaticis edita libris.

Perdidit infans mender Dolone vapores.

Æra responsa refert Lybicus in Syrtibus Æthiopæ.

The

* Pulcher Apollo
lo Lustrat Hyperboreas
Delphos cessantibus
aras. Claudian.

The Oracle-place, (*ἱερόν* or *ἱερὸν*) of *Jupiter Hammon*, is thought to have been at first a kind of *School* for the family of *Cham*, or *Ham*, but afterward abused by the Devil to this delusion of *Oracles*. It was in *Africa* among the *Garamantes* in a place almost inaccessible for *beast*, as that place at *Delphos* was for *hight*. *Dodona* Grove is thought to have been such another *School*, viz. For the offspring of *Dodonaim* Nephew to *Japhet*. But for this there is a Fable of a paire of *Doves*, that should come from *Egypt*, one of which picht upon a Beech-tree in *Epirus*, and there using the voyce of a man among other good instructions gave order for the building of a Temple in that place; which was done by *Dencalion* after his ship came thither (while I speake of these things I cannot but think upon *Noah* and his Arke, & his Dove) besides the building of the City *Dodona*, neare unto which this Oracle was. These two Oracles are reckoned the most ancient of all, & of these two, the last. Τὸ δὲ ἱερόν αὐτὸν ἐκ τῆς ἀρχαίας ἑλληνικῆς γλώσσης ἔστιν ἱερὸν. And therefore a word or two more of it then *Herodot.* thought. It is conceived by most, that those *Doves* were certaine Women-priests or Prophets, fetcht from *Egypt* (the Mart of superstition) by the *Phenicians* first, & from thence convey'd into *Thessaly*. Now in the *Thessalian* language, the same word which signifies a Dove, is used also to signify a Prophetesse, ἡ μάχη. *Eastastinus* saies, that in the *Thessalian* In II. 5. tongue *old Women* were called *μαχίαι*, & *old men* *μαχι* & that those Prophetesses being three old women, whose names were *Promenia*, *Timareta*, & *Nicaia*, either by mistake of the word, or the fiction of Poets were commonly suppos'd to be doves. The same author also saies, that perhaps those women being *Barbarians* (whom the Greeks would scarce allow to be men and women) for the rude brutish language might have been counted as so many birds. But it seemes to have been no such strange thing in ancient times, for Prophetesses to have the names of doves. And therefore *Lycophron*

phras calls *Cassandra* by the name *Παντομήνη*: though in another place she have the name of a more rattling Bird, viz. *Θυμολόγη* & *Χαλκίς* the Swallow. The Scholiast upon *Sophocles* in his *Trachiniae* hath another conjecture more besides that which I named last, viz. That these Prophetesses had the name of *μακρόν*: or rather if you will, the old women therefore had the name of *μακρά*, because they were *μακρόν* gray haired and aged.

Sorano speaks of four Priests called *Βουσι* *Βουσι* *Βουσι* *Βουσι* from the fennes near the Temple, viz. of *Jupiter* surnamed *Κουμύριον*, which was a name common also to the Priests. *Homer* calls them *Μουσι*, saying

Μουσὶ δὲ κούριον ἀνέστηντο παρὰ τῷ ἱερῷ.

They used not to wash their feet, and lay upon the ground when they slept. When they gave answer, they got them amidst the boughs, and so the Oracle was thought to come from the Oaks; when it came but from between them. They are called *κύνειον* *κύνειον*, and *κύνειον* *κύνειον*, and the *Argo* reported to be made of the timber *Lycophron* called * *κύνειον* *κύνειον*. Round about the Temple stood Basins of Brass, one just against the other *κύνειον* *κύνειον* *κύνειον* *κύνειον*, of which if you struck but one all the rest would cry, and make such a noise, that at length *Es. Dodonæum* became a Proverb. Be like they used to strike these Basins as they used to do other Basins and Pots, with a ring held by a thread in the hand, and striking the sides of the vessel so many times, to make a Divination by the sounds.

* *Caco Tomuri*
jovis angureluco
Arborc praesidē
tabulas animas-
se loquacis.
Claudian.

C. A. P.

Lib. 7. cap. 5.

who was the first conjellour in this kind. * Pliny saies, *Amphigen*, *Dancalion*'s son; *Philo Judæus*, *Abraham*; *Trogus Ponticus*; *Ioseph*; *Pausanias* would have it to be *Amphiarus*, whom he reports to have been Deified for his skill; and that they used to sacrifice to him, when they look'd for a dreame. They talke that the People that lived neer *Borysthenes*, and the *Gades*, were excellent at this worke; and so were those that lived at the * *Hible*, two Cities so named in *Siply*. But among'st all, the *old doing Women* were best at it.

* Pausan. *Eliaz*.
Propertius lib.
 2. El. 4.

Quæ mihi non decies somnia versat annis.

When they desired to dreame a Propheticall dreame, sometimes they would sacrifice a Ram to *Amphiarus*, and sleep upon the fleece. For thus the *Danui* used to doe in the Temple of * *Calchas*. So likewise the *Calabri* used their *molæ* *sheep-skins*, or fleeces, to sleep upon at the Sepulchre of *Podalirius*. And it seemes, it was a common practise both for dreameing; for *Virgil* also saies,

* Εραζιστον
 αυτων υλη ανα
 κειον ει μαρ-
 τδουνοι εν-
 κειμενατοι εν
 τοις δειγματι.
Strabo l. 6.

Castor et Pollux incubuit fratres somnosque perivit.

And also for purifying a polluted person in the *Eleasimian* & other sacrifices; they took the skinnies of beasts that had been sacrificed to *Jupiter* (which they called by the name of *αδελφια*) and laid them under their feet. Nay there was no small use of fleeces and skinnes in severall other busineses; as in Mourning; and at Weddings, when the Wife (as I told you) sat upon a fleece for a cushion, to shew her purpose *transfere incubuit* of spinning and carding. The *Scythians* play'd *mad tricks* with skinnes. For among them, if a man had been wronged, and had need of help to revenge himselfe, he would sacrifice an Oxe, and cut the flesh into pieces, and boyle it; and sit upon the skinnie with his hands behind him, and so begge for helpe. Then come his friends, and every one taking a piece of the flesh, and leaving his right foot on the skinnie, promised either men of Armes, or what he best could. Such ceremonies as these; they excourted a fast

Cal. Rodig.

engage.

engagement, and much conducing to the successe. Sometimes they would goe and sleep in a Temple with Laurell, or some such fatidicall stuffe tyed about their heads, and sacrifice to *Briza*, the goddess of the *dreamers*, so called from *Βριζα* to sleep. The Macedonians kept men of purpose to sleep in the Temple of *Pasithea*, to watch for dreames. So if any were sick, they would goe and sleep in the Temple of *Esculapim*, to dream of a remedy. (as they have used to doe with us, to goe watch at the Church doore, to know who shall dye next.) *Plutarch* in *Aristophanes* did so,

And the like was wont to be done in Egypt in the Temple of *Serapis*. But *Juvenal* has sufficiently declared the vanity of all this doings in saying,

*Non detubra deum, nec ab æthere numina mittunt
Sed fœbis quibus, facit*

Besides all this they took a speciall care of their diet, so as to fast for one day before, and abstaine from Wine for three, as likewise to forbear eating Beanes or raw fruit. *Aristotle* saies there is no credit to be given to dreames in the *Autumn*. But *Plutarch* questions that againe, and saies if we eat good and ripe fruit, our dreames will be the truest. *Fish* either they counted very good, or very bad. For when they sacrificed to *Briza*, they offered boates full of all manner of things, but *Fish*, whether it were to please the goddess with the sparing of the best thing, or the rejection of the worst I cannot tell. *Plutarch* observes that the head of a *Pulmon* is as sweet in the *urine*, as tis sweet in the *nose*: & therefore compares Poetry to it, when it is not moderately used. Some choyce there was also of the colour of their Clothes. For the whitest and clearest was best. *Plutarch* saies as if Dreames and the Visions must needs be the clearest. The truest dreames are those for the clearest visions, were either a little after it was day, or toward the morning

* Οὐδ' ἴσ' ἔρα-
ν' ὄρεται ἱ-
μαῖοις μακρὰς
αὐτοῦ γῶ.

Odyss. d.
a Nang. sub au-
rorā jam dor-
mitante lucernā
Tempore quo
cerni somnia ve-
ra solent.

morning (the formes time Homer calls *ἡμέρας*, the
milking time in the Morning, in opposition to *ἑσπέρης*
the milking time in the evening)

— ἡμέρας ἡμέρας

Εἰς τὴν ἀρχαίαν νομισματικὴν ἱστορίαν.

saies *Phœnix* and *Ovid* was of the same mind * *Pliny* saies
a dreame is never true presently after eating and drinking.
But *Artemidorus* saies it is all one for that, *ἡμέρας* ἡμέρας
ἢ ἡσπέρης ἡσπέρης ἡμέρας ἡμέρας, for if you eat too much,
the dreame will never be the truer if it last till morning.

CAP. IV.

De dubiis portis.

Odyss. r.

SO great a difference there was in Dreames, that they
were faine to make two distinct doores for them to
come in by, one of Horne, and another of Ivory. For thus
much *Penelope* her selfe could tell *Ulysses* (when she desi-
red him to interpret her dreames)

Ἄνθρωπος τοῦτο ποιεῖν αὐτῶν οὐκ ἔστιν ἔργον

Ἀλλ' ἂν δ' ἡμεῖς αὐτῶν τὰς πόρτας, αἱ δ' ἑλπίδες.

In Ephemer.

Asinius saies as much; telling you which are the true,
and which the false;

Et geminas numera portas qua fornica rotant

Stempe fallaces glomerant super aëra signa

Altera qua veros emittit cornu visus

And I have heard of some Christians that have believed
the same. *Philoponus* saies, that in allusions to these doores,
they used to picture a dreame with a white garment upon a
black, & a Horne in his hand. The doore for the true dream
was of Horne.

Ἀνθρώπος δ' ἡμεῖς αὐτῶν τὰς πόρτας.

Nonnus Dion.
d.

(Surely this was made of the hornes of the Ramme when
they stept upon the fleece. Of which before) the doore for
the

the false and deceitful dreames, was of Ivory, such as that wherewith *Alcorhenus* was cozened with in the Poet.

Μίππον δ' ἰσχυρὸν ὑπὸ πύλαισι χρυσοῦ

Κλεψιδόν ἰαβούτος ἀνὰ ζῶον πυλῶν.

Nonn.

* In Char.
mide

Lucian therefore jeeres the covetous *Asicyllus* for wishing his dream-doores were of Gold; whereas there were but those two in all, as may be gathered by these words in *Plato*. "Αὐτὸ τὸ πᾶν ὅπου εἴτε διὰ πύρας εἴτε δι' ἰαβούτους ἐκβύβει." The reasons of those names, I find very prettily guessed at by the Scholiast upon *Homer* at the place above commended; & I shall desire your patience to tell them. First, the true (saies he) comes by the Horne-doores or *κλεψιδόν*: because τὸ ἰσχυρὸν πύρας, or *κλεψιδόν*, that is *effectum reddunt*, they say no more then comes to passe, whereas those that come in by the Ivory-doores, or *ἰαβούτους*, ἐκβύβει, or *ἐκβύβει*, delude the dreamer with a fraidlesse hope of truth. 2ly *Κλεψιδόν* ὀνομαζομένη, the coming in by the Horne is as much as coming secretly; for one may see throw horne, if it be made thimble. *ἐκβύβει*, the tother confusedly, for one cannot see throw Ivory, nor any other such white things, as milke or the like, if they be never so little, and so *Macrobis* does interpret it too. 3ly By the *κλεψιδόν* is meant the eye, by the figure *Synecdoche*, or *ἐκβύβει* τὸ πᾶν, *cornea tunica*, the first coat of the eye. And by the *ἰαβούτος*, the mouth, or the Ivory-coloured teeth *ἰαβούτος*, *corus* ἰσχυρὸς: & so the meaning must be, that which is to be seen with the eye is likelier, then that which is but said to be so from the teeth. And this was also the opinion of *Servius* concerning the same fiction, upon those words of *Virgil*

Sani Gemina somni porta &c.

4ly By the Horne-doores, may be meant the passage for the more heavenly & Diviner sort of dreames, *ἐκβύβει* ὀφθαλμοῦ, or *ὀφθαλμοῦ*: by the other, the entrance for the *χρῆμα*: the more earthly, grosse, and confused. Because the Elephants *Proboscis* turns downward towards the earth, whereas the

horne

* Speaking of
sleep saies he.
Hoc velamen
cum in quiete
ad verum usq[ue]
aciem anima in-
trospicientis ad-
mittit, decorum
creditur cuius
ista natura est,
ut, ut ignitatum
visui pervium
fit, cum autem
à vero hederat
ac repellit, obtu-
um, obur putatur
cujus &c. l. c. 3.
in Somnium
Scip.

Hornes of other beasts look upward toward heaven gly ἑλκυστῶ, is the doorte for the false dreames; because there can be no other but false dreames expected, when the Teeth have eaten too much.

The Ghosts which are to come in by these doores, were thought to be *Ghosts and Spirits* from hell. *Umbra*, shadows they might well be: & such as ascend in a *summe* too, like *Furies* from the neither part of the body. Again as Ghosts are

* *Homer.*
Odyss 4.

— *ἄλκυονες*, said to fly in and out like dreames, and death is a sleep: so dreames are said to fly in and out like Ghosts, and sleep is a death. *Lycophron* calls them *νυκτιποδῶντες*, *night-Walking-Bug-beates*. Fly they did with *black wings*, like battes of the night; and therefore *Enripides* calls a dreame *νυκταροπόδες*, *Orpheus* *νυκτιποδῶντες*, *Lucian* *νυκτῶν*. If this be so, the reason, why before they went to bed, when they meant to dreame, they used to sacrifice a Victim to *Mercury*, was it may be not so much because of his *rod*, with which he brought people a sleep, and awakened them againe, as because he was Gentleman-usher of the Ghosts: for what reason so ever it was, it seemes *Mercury* was most in their minds when they were ready to sleep: and therefore as at feasts, so at other times, the last of their prayers was to him, & the last health that went round was his. For so we find *Calasiris* in *Heliodorus*, ἐν τῷ αὐτῷ &c. After he had prayed to all the rest of the gods, calling upon *Mercury* for *εὐδαιμονίας*, a night of good dreames. Hence was it that they used to fasten *ταῖς ἐρεῖς*, Images of *Mercury* to their beds feet, which from thence had the name of *ἑρεῖς*. When they sacrificed that *villime*, they used to take the tongue & burne it in the fire, as in honour to him to whom they thought all tongues and speech to be consecrated. *ἡ δὲ αἰγὴν αἰγῶν*, as *ἰόρρο*, saies the Scholiast upon *Aristophanes*. With whom agrees *Athenæus*, *εὐδαιμονίας* γὰρ τοῦ αἰγῶντος δὲ τῶν *ἑρεῶν*, other who did not think dreames to be Ghosts, yet would have them to be put into the head by *Spirits*, as

Plato

L. 3.
Suidas.

* *on Odyss.*
12.

* *Plut.*

Plato who thought the aire to be full of such things, And so Democritus (as the Scholiast reports, who saies that he had it from Homer himselfe) thought that men dreame this or that dreame *ἢ ἀπὸ τοῦ αἵματος ἢ ἀπὸ τοῦ αἵματος*, or (as Plutarch has it from the same man) *ἢ ἀπὸ τοῦ αἵματος ἢ ἀπὸ τοῦ αἵματος*, according to this composition, or separation of Images, or Ghosts, or Phancies, or somewhat. But indeed I think those things should not be so much Images as Imaginations, nor so much Umbra Ghosts, as adumbrationes, Images and Species in the Phancy proceeding from the spirits within, and not from those without.

In Odyss. 9.

De Placit. Philos.

CAP. V.

De Somniorum variis generibus, & de eorum illustratione.

FOR their descent, they thought all dreames to have one common mother the Earth. *ἢ ἀπὸ τοῦ αἵματος ἢ ἀπὸ τοῦ αἵματος*, saies Euripides. And the Scholiast upon him gives the reason, *ἐκ τῆς γῆς ἐκ τῆς γῆς*, because from the earth comes meat from meat sleep, and from sleepe dreames. Some indeed thought, they were from Hecate, (and so they may come from the earth still.) And some from the Moon, which was all one, and suited very well to the time of their coming, the night.

For the Kind of dreames, Macrobius makes five, *vixi. dardania, 2. dardania, 3. dardania, 4. dardania, 5. dardania*. Others divided them into *dardania*, and *dardania*. *dardania* were when they appeared in their own likeness. *dardania* were when they appeared in the likeness of other things; when one thing was dreame and another meant. Such as *Cesar*'s was, when he dreamt he lay with his Mother, and so was informed *Imperium orbis terra portendit, quæ cunctiformi viventium sit mater*, that the whole earth the mother of every living thing was to be under him. Nay the distinction of dreames was so accurate,

Y y

accurate,

Ovid. Met. l.
12. f. 10.

curate, that in the making of them, *Somnus* was fained to have no lesse then three servants to wait upon him. For if he would have a dreame that should concerne *men*, he made use of *Morpheus* if *beasts*, of *Phoborus* (as *men* called him) or *Icolus* (as the gods called him) *Fit fera, fit volucris—* if *inanimate creatures* (*Quæ, vacant animâ—* of him that had the name of *Phantasos* (I wonder how he could remember all the shapes and the river of *Lethe* spring in his house, and his house be as darke as a denne as any among the *Cimmerii*, for so it is fained to be.)

Propert. l. 2.
Eleg. 19,

But after all this doting about a Dreame, is there any remedy, if I meet with any of the best? Yes by all meanes as soone as I arise, be sure to tell it to *Vesta*, or some other household stufte, *diis penatibus*.

*Vadit & hinc caste narratum somnia Vesta
Qua sibi, quæq; mihi non nocitura forent.*

In Eleftr.

Or if you think this to little, tell it to the *Sun*, or *Apello* *averruncus*, called by them *ἀποχρῆμας*, *ἄχαισμος*, or *αὐρορα*, because his Image used to stand in the Porches. Some had rather to doe it to *Hercules*, and some to *Jupiter*, as he does in *Plautus*. But there is better reason why they should doe it to the *Sun*, viz. *ἵνα ἐναντίον αὐτοῦ οἱ τῆς νυκτὸς ἀποτρέψωσι τὰ κακά*, &c. Because the *Sun* being contrary to the night, might have power to avert, or expell all evils brought by the same. They are the words of the Scholiast, upon that of *Sophocles*—*ἵνα δὲ διαύσι τὴν νύκτα*, &c. They called this action *ἀποχρῆμασι*, *ἀποδομοσίδου*, and *ἀποχρῆμασι* * *ἀποχρῆμασι*, but most properly *ἀποτροπαιζέσαι* τὰ κακά. It was practised by *Iphigenia* in the Poet, when she had dreamt of the fall of the house: although she (or the Poet) had so much wit as to think it to be to little purpose.

Idem in Taur.
v. 43.

*Ἄγε δ' ἴδωμεν εἴ τι δὲ τοῦτο
ἄλλω ὡς αὐτῷ ἔστι δὲ τοῦτο ἄρ' ἄρα.*

If you think that this will not doe neither, try a third remedy, goe make a prayer and wash your selfe lustily in the

the cold River till you sweat.

—sub lucem ut visa secundet.

Oro calicolas, & vivo purgor in amne.

Sil. Ital. l. 8.

Or if the River water be not good enough goe to the fountaine, as he did in * *Æschylum*.

* In Persia.

Ἐπει δ' αἰέτω καὶ ῥέσιν καλλιρρόν

Ἐλκυσσάμενος πρὸς τὴν θάλασσαν ῥέει

Βομῶν περὶ τὴν ἀπὸ θύμῳις δαίμον

Θάλασσαν ὅσπῃ πλάγῃ.

If you think no cold water will doe it, call for hot, as he does in *Aristophanes*.

—in πηγαίῳ δέσπον ἀεστῇ

In Ratis:

Θέρμῳτι δ' ὁδοῦ

Ὅτι αὖθις ὄνειρον ἔσπευον.

But perhaps no kind of fresh water is strong enough; you may doe well therefore to try in the Sea, for there they used to wash away not only the evill of a dreame, but of a crime, or disease, or any thing else: for 'tis reported that *Euripides* when he went with *Plato* into *Egypt*, being troubled with the falling-sicknesse, was bid by the Priest, to bath himselfe in the Sea, and being by that meanes cured, he presently gave this commendation of it,

Θάλασσαν ἐλυζεν πάντα τ' ἀνθρώπων κακὰ.

So I remember *Plinius* in the Poet is led to the Sea, for recovery of his sight. After murther (for other sinnes they scarce thought great enough, to cost hot water) it was a common practise; and then no feare of the displeasure of a god for the future.

λύμαθ' ἀγρίῳα ἔμα

Μῆνιν βαρὶταν ἐξάλυσσεναι θεῶι.



SECT. II.

De Divinatione artificiosa, & primò de Ornithomantiâ.

THE *Technicall* part of Divining, *artificiosum genus divinandi*, as *Cicero* calls it, consisted especially in the observing of birds, and the Entrails of Beasts. Besides which were *σημναι* or *χρησθες* ominous words, or things, *συμβολα ἰσόδια, χρησθαι* lots, *πῆστα* fights, and indeed *ἱταγομορία* (as the Scholiast saith upon *Homer*) infinite many more: but the two first were every where most in use. *Qua est autem gens aut quæ civitas, quæ non aut exis pecudum, aut Augurum, aut sortium prædictione moveatur.* In the first the *Phrygians*, *Cicilians*, *Arabians*, *Pisideans*, and the *Umbrians* excelled: the *Lacedæmonians* had so great esteem of it, that every King had his Augur to advise him, as well as the Senate. It was first invented, (saith *Pliny*) by one *Car*. *Auguria ex avibus invenit Car, a quo Caria nomen habet: adjecit ex cæteris animalibus Orpheus.* Improv'd it was very much by *Calchas*: so that he proved exceeding usefull to the Greeks in the Trojan expedition, not only shewing them how they should pacifie *Diana* detaining the ships at *Aulis*, & *Apollo* afflicting the people with a Pestilence, but telling the number of yeares that the warre should last, by the number of Sparrowes destroyed by the Serpent in the nest as *Cherem* renders the verses.

Nam quos aves terro mactatas dente videris

Tot nos ad Trojam belli exitabimus annos

Quæ decimo cader, & penâ sariabit Achivos.

And yet as cunning as he was, he died for griefe, because he could not tell how many Piggs were in the belly of a Sow.

(say

II. A.

*Cicer. l. 1.
Divin.*

L. 7. c. 55.

II. B.

(say some) or how many Figges upon the fig tree (saith *Hesiod*) which *Mopsus*, with whom he contested, was able to tell. The name they called it by was, ἑρμίδουατρία, or διωνυσκία. It was διωνυσκία at first with an *omicron*, according to *Plato*, as being ἐν τῷ νῦ καὶ διωνύου ποιεῖσθαι αἰσθητὴν ὀνόμας: but now (saith *Aristides*) they write it with *omega* τὸ ᾧ πηνύοντις, to give the better grace to the word: and it is still used as the old word was, for any kind of divination; as ἑρμῆς, and διωνός, a bird, are for any other ominous thing. Now among the Greeks it was the *Augur's* fashion to were a white garment (whereas it was purple, or Scarlet among the Latines) and to have his διωνυσκίον his place & his seat appointed for the purpose, τὸν θάκος, or θώκος.

Ἐἰς τὸ παλαιὸν θώκον ὀρνιθοσκοπεῖσθαι.

Saies he *In Antigon.*

in *Sophocles*. And the Scholiast upon the word θάκος in *Euripides* saies, it was a place made in *Thebes*, where *Tiresias* used to sit & divine. When they went to it, διὸ διωνοσκοπεῖσθαι ἡλπίσκεισθαι τὸν πῆχους (saith the same Scholiast) doubting their memory might not suffice, they carried their *Table-books* with them, and wrote downe the name, and the sight of the Bird, and every thing belonging thereto. This and the seeing too *Tiresias* being blind, and only able to fore-see, and judge of things as they were told him, was fain to have his daughter to doe for him: by which meanes she her selfe at length, after the death of her father, became very famous at *Thebes* for her skill in the art. Yea not only the basis of the Greek *Augures*, but their manner of observing was different from other peoples. Quid, quod aliis avibus nuntiat, aliis signis? Aliter observans, aliter respondent, saies *Cicero*. The Greeks accounted the right side the luckiest, *Gravis & Barbaris dextra meliora*: the Romans the left. Although (to speak the truth, the side was the same, only the posture of the *Augures* was different. For the Grecians looked towards the north, & the Romans toward the south; & the word *sinistra* for lucky, or good signes, came not so much à sinistra manu frō

L 2.

the hands being left; as a *sinendo*, from the man's being left to his pleasure to set upon his enterprize if he would. So *Saies Festus* and *Cicero* thus, *Quonquam haud ignoro quæ bona sunt sinistra nos dicere etiam si dextra sint.* But yet this was the manner of speech, viz. For the Greeks, to call the lucky tokens alwaies * *δεξιὰ* rights (and therefore *Statim* may seeme to have mistaken, when he spake of Grecian Augury,

* Ζεὺς δὲ σὺν

κρονίδης δὲ δε-

ξιὰ πάντα φωνεῖ

Saies Ajax

Hom II. 10.

* *Theb.*

* *Signa feras levusq; tones* —) The Romans sometimes *dextra*, and sometimes *leva*; but the one *more suo*, and the other *more Græco.* Unlucky birds (word used among us for an unhappy wagge) they called *ἐλαίμυς*, or *ἐξέδρος*, when they fled not, or *picht* not in their usuall height or place. This last word puts me in mind of that saying of *Hippolitus* perhaps in allusion to it.

Eurip Hippol.
v. 934.

— ἐμπήσαντο μὲν

λόχοι περιλάουσας ἐξέδρους φωνῶν

Sometimes they are called *ἀποδύωιοι*, or *καλυπτικοὶ* *inhibe*, *ειρε-*
* *Κίρκην πτερεῖς* *τιοι arcula*, and *ἀνυάλιοι* (as in * *Apollonius*) ab *εἶπω credo*, as
ἐφ' ἑμαῖνοντα who would say *non sinistra*, or *non sinentia*, as I told you be-
χ' ἡλαῖς καὶ α fore. And such they comonly counted those that had long
πύλοντα. Saies talons or * *scracht* their heads as they fled, such (as they say)
* *Æschylus* were seen upon *Cassius* his Tent before his defeat : the La-
tines call them *Vollgras*. But what is there no *amuletum*, nor
remedy against a few paltry birds? yes, I have read in *Apu-*
lius of a trick to kill one or two of the worser sort, and hang
them up at the doore : as we use to doe dead Crowes upon
a stick in the field, to scare the living away : * *Saies* he, *istæ*
nocturnas aves cum penetraverint Larem quempiam, sollicite
prehenas foribus videmus affigi, ut quod infansis volatibus fa-
milie minantur, exitum suis luam cruciatibus. Birds that were
lucky either in their nature, or the place they appeared in,
were called *αἰσιοι*, or *θεοι*, that is, such as were not *ἐξέδροι* (un-
* *Ορνεὺν ἐδὼν* *seatly*, or *unsightly* as we use to say) but appeared *μυμνηστικῶς*
τινὲν ἐν αἰ- *ἐν ἐδρασί*, (as * *Æschylus* has it,) in their proper *spheare* or *sens.*
οἷος ἔστας. such they counted Doves, and the *σῆψ* in matters of Love:
Eurip in Hec.

Metam. lib 3.

* *Ορνεὺν ἐδὼν*

τινὲν ἐν αἰ-

οἷος ἔστας.

Eurip in Hec.

as they did the Cocks, if they kept a continuall crowing, in matters of Warre. For hereupon the Augurs once foretold the Thebans a victory. *Propterea quod avis illa victa silere soleret; canere, si vicisset.* Cock-fightings indeed were usually *παίσιον θυρωρικών* saith * *Artemidorus*, signes of sedition and discord. But then you must except the Cock-matches kept once a yeare in the Theatre and instituted by *Themistocles* after the victory gotten over the *Persians* from whom * the Cock first came into *Athens*. This bird being alwaies very much lookt upon in matters of Warre, was the occasion that *Mars* was pictured with a Cock: insomuch that it was their ordinary sacrifice to *Mars*, and therefore *Aristophanes* in *Avis* calls it *ἄρσος* *ἡ ἑαυτοῦ*, *Mars his own bird*. All birds (saith one) were either *μαυρίνα*, or *μαυρίνα* or *δαλδονα*. The *μαυρίνα* (I believe) were not many besides Crows, and Eagles and Doves, and Owles the most noted of all. Some of them are thought to have had a kind of language; which the Augurs came to understand by being lickt by Snakes, or some such venomous & veneneficall meanes. *Qui credit ista* (saies *Pliny*.) & *Melampodi profecto aures lambendo dedisse Intellectum avium sermonis dracones non abnuet, vel qua Democritus tradit, nominando aves quarum confuso sanguine serpens gignatur quem si quisquam ederit, intellectum sit avium colloquia.* *Euphrastus* saies that *Helenus* and *Cassandra* were thus licked clean into Augurs. *Ἑλένη ἔκκασις δρῶς ἐν τῷ Ἀπιδανῶν ὄντων ἡλδόντες ὄρεσι ἔνι αὐτῶν φειδεῖσθαι ὡς ἔτις ὄρεσις ἐν τῷ σιντῶν ἐς μόνος τῆς ἡλδῶν ἀκύνει βολῆς.* I am glad I am sav'd the labour to reprove those fellows *my selfe*. For it seemes that the wiser sort even amongst them, did give but little heed to the wagging of a feather, or of a bird's tale, when they had a mind to be serious. Look in *Homer*, and you shall find *Hector* thus chiding with *Polydamas* the Theban Augur (who had dissuaded from fighting, by reason of some thing or other which he had observed in the Birds) saies he, *you may if you think good, sit and gaze upon a few foolish birds*

Lib. 3. c. 9.

* *Elia*.

Var. Hist. 2.

c. 28.

* *Athen. l. 14.*

Rosin.

* In *Aristoph. Avis*

'till

till your eyes be out, for my part this is my opinion,

Εἰς οὐνοὺς ἀεὶ τοὺς ἀμύνεσθαι πρὸ πάντων.

In *Aristophanes* you find the birds themselves of *scintilles*, chirping and gibing their spectators for their superstition.

Ἐπεὶ δ' ἱμῶν δαίμων, Δαίμων δὲ δαδὴν τοῖς * Ἀπιδαν
* Ἐλδοῦντις ὅς σφ' ὄρνεις ἔγωγε ἀπὸ τῆς τῆς ἀνδρῶν.

CAP. I.

De extispicina, & quibusdam aliis.

Divination by the Entrails of beasts, or *Extispicina* (for so *Aruspicina*, Divination in Sacrifices, is denominated *a priori* from the best part of it) was more common then that former in all places (*Extis omnes ferè utuntur* saies *Cicero*;) and especially at *Elis* where it was, by the two families of the *Jamida*, and the * *Clytida*, and *Thelmeffas* in *Caria* much improved. *Tiresius* had so great skill in this art (I cannot say *insights*, because *Jupiter* gave him the skill to recompence his *blindness*) that even after his death, among the Ghosts there were none but * his. *Ulysses* himselefe, was faine to trouble his soule to come back againe to give him advise. The whole businesse of Divining at the offering of a Victim (for there was something else to doe besides poring in the guts) was called *ἐσπικινησις*. And a very solemne businesse it was, being usually attended with a feast, according to that.

* *Pindar.*

* πῶς γ' ἐπιδνεῖ
ᾧτι ποὺν πῆρε
πρηνεῖς ἐν αἰὲρ
ἐπὶ πνυδῶν.

Hom. Odyss.

K.

Eurip. Elect.

v. 835.

— ὅπως ἐδοξεν αἰνέσασθαι.

Θυπνί, or that part of it in *killing*, and cutting it up, is called by *Sophocles* ἰμφοβόλα, and the act of cutting ἐσπικινησις. The signes observed were most properly called *σημεία*, and the observers *σημιατικοί*. If the beast were drawn by force to the slaughter, if it escaped by the way, avoided the blow, fell not downe quietly, bled but little, were long a dying, kept

kept beating the ground, they were all ill signs. For the two latter of them you have sadly expressed in the sacrifice of *Egyptum*.

—παρ ἡ σῶμα ἀναχέτω

Ibid.

ἥσπαρπεν ἡ ἀλάζα δυνήσκον φέρω.

Ill signs, I say those were; and so was any thing else that either was contrary to nature or use, or put themselves to any trouble. Whereas on the contrary all was well, when every thing was done with ease, the beast not striving, and the blood presently *darting* out, as it is said it did in the Sacrifice of *Menelaus*.

—αἵματος δ' ἐμπίπτει

Idem.

ἔτι οἷον ἐκπύπτειν ὕδα.

v. 1603.

Somewhat there was too, which they observed in the very *αἵματι* or *wagging* of his * *Tail*, whence that in the Poet.

—Ἡ κίρκη ποιεῖ καλῶς;

The beasts that were thus used were anciently *sheep*, and *Goats*, and *Calves*. The *Cyprians* (they say) made use of *Sowes*, & the *Jamids* of *dogs*; which was the reason why * *Thrasylus* one of the pedigree was pictured at *Olympia* * *Paus.* in *E-* with a dog lying by him dissected, and a *Weeble* (an omi- *liac.* nous creature) creeping over his shoulder.

In *Fissiculation* or *cutting* it abroad, they took most notice of the *Liver*, which * *Philostatus* saies they accounted * ἐν ἡπατι πα- the *Tripus* (as it were) or the *chaire*, & the *key* of the work, οὐ τ' αὐτῆς μαρ- For they thought if the Liver was naught, both the blood τικῆς ἦν) τεῖ- and all the rest of the body must needs be so too; insomach πολεῖ δὲ δυνεῖ that the work about all the bowels was called ἐκπύπτεσθαι, & ταῦτα.

looking into the liver. The Concavous part of the Liver was called ἐκπύπτεσθαι, because the signs which they observed there, concerned themselves and their friends: the *Gibbous* side, ἐκπύπτεσθαι ἐκπύπτεσθαι, because the tokens in it concerned their enemies (as it was with the Romans). The place or *seat* in which all the parts of the liver lay, was called Ἰ- ξίς or Ἰξίς: the place between the parts in the middle π-

Hesych.

* *χ.* ad orat. λαῖα, and εὐρυχωρία. * *Hesychius* calls it ἰδὲ, or ἐνὶ θυαίς, *Enri- Demost.* Κορίδες πύλας.
ren. — πύλαι καὶ εὐρυχωρία

καὶ εὐρυχωρία πύλας σκοπῶντι συμβολαί.

L. 2.

If there were διψᾶς (as they called it) too much dryish, or λιπυρὰ a tye between the parts, or especially if it were ἀλοβον, or without a lobus, it was a very ill signe: according to that of *Appian* τὰ πρῶτα ὁλοβα εἰς κίνδυνον ἦλθε διαίτης, τὰ δὲ πρῶτα εἰς θάνατον. This and other such signes because they were so bad, that they feared to goe any farther in it; they called ἀκί- λωστα. When they came to handle the heart, they called it καρδία, or καρδία. If it were little, or palpitated much, it was an ill signe. Fat in any part of the bowels was good (εὐεσθὴ δὲ κῶλα συγκαλυπτή) saies *Aeschylus*; & so were Σπλάγ- χων πλῆθος, plaies and foldings, saies *Euripides*.

Hesych.

When they came to burning, then they were said more properly δὲ ἐμύρεω καρδία. At *Delfos* they had πύρρος, officers of purpose for the worke. The fire which they made use of for this occasion, was in most places made of some peculiar fewell, kindled by the beames of the Sunne, and kept in a peculiar place. Thus in *Egypt* they had the *seraphim*, and among the *Persians*, the fire which they worshiped under the name of *Orimasda*. At *Athens* they had a torch still burning in the temple of *Minerva Polias*, and *Virgins* constantly there to see it renewed; just as it was at *Delfos*, and at *Rome* in the temple of *Vesta*.

Xenoph.

V. 751.

In burning they observed especially the flames, whatever he in * *Helena* say to the contrary, where he speaks against all other divination too.

Ὅσδ' ἂν ἴδῃς ἐν τῷ ἐμύρῳ οὐρόν.

Good signes in the flame were these, if it went upright without a noyse, if it continued till all were consumed; or if it suddenly began to have the latter signe, instead of χύμα elest wood, which they used at other times, they would get small dry sticks that would soonest take fire, τὰ εὐγύατα, ac-
 cording

cording to that,

Οὐκ ἔν δὲ καὶ σὲ ὑαρκτικῶς τὸ ἐρῶ γαρὸν πείθεσαι.

Now indeed many times *αὐτὸν ἔβριον ἄστυμα καὶ ἔσσην, γινώσκουσιν αὐτὸν* *βλῶντες*, that is, the Priests being *divinarumq; sagactis* *rip.*

Flammæ, divined by the burning when there was nothing *c Sil. Ital.*

seen in the cutting: and therefore they took the bladder, and binding the neck of it with wooll (for which reason *Sophocles* calls the bladders *μαλλοδέτες κύστες*) put it into the fire, to observe in what place it brake, and which way it darted the Urine, *βλῶν τὸ οὖρον ἀκνέτιζεν*. Sometimes they took pitch off *b Id.*

the Torches, and threw it into the fire, and if there rose but ** Eurip. in* one entire flame, it was taken for a good signe. In matters *Phan.*

of hostility, they took most notice of the gall, and the *ἀλεξὶ Μάρτυς μᾶλ' λαμπρὰς* in the flame: and very good reason, *πικρὸν γὰρ ἐχθρῶν, ἔσχατον ἀμύνης* *res t' ἀμῶς* for enemies are as bitter as the Gall they burnt. Of the Ashes *res t' ἀμῶς*

too they took some notice *υαρκτία* *πρὸς ὅ, φαίει* ** Sophocles.* In the smoak they observed if it went upright and smelt of the flesh. And so at other times they us'd to throw frankincense *ἐλατίων Νίκης*

and Poppey, and other severall things in the fire, for no- *τι σῶμα καὶ ὅ, ὅ* thing else but to observe such things, and to tell the smoke: *ἰσχυμίνων.*

Besides these there were infinite more *Divelish* sorts of Divinations: have the patience to take notice of two or three *Tyr.*

of the more notorious. *Νεκρομαντία* or *Νεκρομαρκτία*, was *a Καλὸν δῖα-μα* sometimes by the magickall use of a bone, or a veine of a dead *δουλιμα* body, after the fashion of the *Thessalians*, or else by pow- *των Αὐγῶν δῖα-μα* ring hot blood into the carcassee, to make it answer a ques- *ταίῳσι πλεχ-ταίῳσι* tion, as *Eristo* does in *Lucian*, *ταίῳσι πλεχ-ταίῳσι*

—Dum vocem defuncto in corpore quaris

Protinus astrictus caluit cruor, atraq; fœvis

Vulnera &c.—

Now because the Ghost or the Soule was thus recalled to the body (—*animas responsa daturas*) it was therefore some- *Horace.* times termed *ψυχμαντία*, or *Συκομαντία*, Divining by the Soule; or the Ghost. But such as expected any answer thus from the soul then, must be sure to be kind to the body before:

Hered. l. 6.

* Sic l. 4.

Pau'an. in
Lacon.

E. 30. 6. 11.

for *Melissa* the Wife of *Periander* refused to answer him, because he had not buried her body as he should. But surely there was somewhat worse then a Soule; else what need of *lustration* of the party? Such as *Tiresias* used to the * *Theban* King, to keep him from receiving harme. *Hydromantia* was sometimes by *Sea-water*, but most commonly by that of a *fountain*, and so was called *πηγαίαντα*. It was done severall waies. 1. By drinking of the Water (enough to make many a *Poet* too) is *ἡ ἀπὸ πηγαίου ὕδατος μέγας ἀντίδοτος γινώσκαι*, saies *Aristides* in his *Orat. de Puteo*. 2ly By throwing things into it to try whither they would sink or swimme, as they did *cakes* in the Well of *Ino*. 3ly By seeing the Images of such things as they sought for, especially in the well of *Apollo Thyræus* in *Achaia*. 4ly By dipping a glasse in the water, to know what would become of a sick-man. For as he lookt well or ill in the glasse, accordingly they presumed of his future condition. 5ly By throwing in three stones, and observing the rounds they made in the sinking. Sometimes they made use of oyle, or of Wine instead of Water: and so it was termed *χρῆται*, as when it was done in a *Bason*, *ἀσπερμαντοία*. *Λιδουμαντοία*, was by a *Syderitis* a kind of load-stone, which if they washt in spring-water, would speak like a child. With such a one *Helenus* is reported to have divined the destruction of *Troy*. *Κοκκινιδουμαντοία*, was by a Sive held up by a Thred, or a paire of Sheeres, and turning round at the naming of the party that stole the thing or the like Of this *Theoc. lyl. 3*. And I have seen it used by some women, *impiā fraude*, or *anili superstitions*, I cannot tell which. I have not leasure (neither indeed is it *sans*) to tell much of other waies of divining, of *δακτυλομαντοία*, with *Gyges* his ring: or of *ὀσσεωμνία* with *Egger*, which *Suidas* saies *Orpheus* wrote a book of. Or of *ἐπιδομαντοία* with *barty*, or of *αὐχνομαντοία*, by the burning of a candle, mentioned by *Pliny* in his *Natural History*, and by *Aratus* in his *Prognosticks*. To which you may adde their common old-wives *sayes* concerning weather

ther or the like, such as this *Clara dies Pauli bona tempora denotat anni*, not to disparage those more *Astrological* and *Rationall*, such as that of *Virgil*.

Luna revertentem, &c. with the rest.

C A P. II

De ritu Divinandi ex vocibus, & rebus ominatis.

ALL this which I have spoken is to conjecture by *things*. but there is a way by *words* also; by which according as the words were good or bad, they presaged such and such events. Such words were called *εὐνοιαὶ* or *εὐνοίαι*, from *παῖρας* (sutable to the name of *Propheta*): as *omen* comes from *omen quia fit ore* (quoth *Festus*.) You may render it *voyses* (for so we use to call those prophetick speeches, which we heare we know not from whence, as the Scripture also does) & *Tully* called them by the name of *voces*; *Pythagoræi non solum voces deorum observarunt, sed etiam hominum*. Any words that either boded ill, or signified that which they disliked, they called *δυσνοιαὶ*; and he that used them to another, either to hurt him, or to vex him, was said to *βλασφημεῖν αὐτὸν* to blasphemize him. *ἑδὶ γὰρ δὲ βλασφημία* *Euripides* calls it, where he speak of certaine ominous speeches let fall at a feast by a servant, just as one of the company was going to drink

L. 1. *Divin.*

βλασφημία ὡς ὀνομασθὲν ἑδὶ γὰρ δὲ.

Iou. v. 1188.

The Latines call it *obscenare*, and the words themselves *male ominata verba* (as it is in *Horace*.) we may english it *balzeming speeches*. Such words as these they had alwaies a superstitious care to avoid: insomuch that they would say instead of *δεσμωθεῖον* a prison, *δοῦμα* a house. And so for *εὐνοιαὶ*, *Εὐνοιδε*, and *εὐνοιδεῖν*: for *ἡδονή*, *ἡδονή*; for *μῦθος*, *ἄρσι*, and the like. For there is a kind of words, which (as *Tully* saies of *Nulla spes Respublica*) *non licet*, or (to speak in the phrase of *Terence*,) *Religio est dicere*, they made a scruple to

In Epist. ad Celsum.

Z. Z. 3

speak

Platol. 7. de
Leg.

ſpeak & therefore in time of Sacrifice, or any other buſineſſe with the gods, nothing was more ſtrictly commanded and obſerved, then *εὐνομαίῳ* (as it was among the Romans in the Proclamations for keeping of holy daies) ſo avoid all ominous expreſſions, or *εὐνομαίῳ* (as they called them.) Which if they were ſpoken by a brother, or one very neer of kin to that party whoſe buſineſſe was then in hand, they took the greater notice of them, and thought them ſo much the worſe. What words were eſpecially counted for ominous, you might give me an account, if you could give me *Sueros nini* his book, of which we have but the title, viz: *De vocibus male ominatis*. Only thus much I may tell you, that when they firſt ſet about any buſineſſe of concernement, they had a ſpeciall care to begin with a Preface *ἰδοὺ ἰδοὺ*, or *ἰὺ ἠδ' ἰδοὺ*, or *ἰδοὺ ἰδοὺ*, like to *Persius* his *hoc bene ſit*, and that old thread-bare word of the Latines, *Quod bonum felix fortunatumq; ſit*. Some words there were, and Proper names of ſuch a ſignification, as it was counted a happineſſe but to heare them ſpoken. For ſo when *Julus* had ſaid

Mensas etiam consumimus—preſently (ſaies *Virgil*) his Father laid hold on the word and embraced the omen

—*ea vox audita laborum*

Prima tulit finem, primumq; loquentis ob ore

Eripuit pater—

So *Leotychides*, when he deſired of a *Samian* his aſſiſtance againſt the *Persians*, asked what his name was, and being answered *Hegesistratus*, reply'd, I embrace the omen in the nomen, or *Ἡγεστράτης ἡγεμονία* & *ἡγεμονία*: for *ἡγεμονία* & *ἡγεμονία*, is the ſame with *them*, that accipere omen is with the Latines, that is, to make an ominous ſpeech an omen indeed, and take it to my ſelfe. For indeed they counted it much in the power of the hearer, to make it an omen or not an omen; *ostentorum vires in eorum erant potestate, quibus ostendebantur*, ſaies *Pliny*.

Now the way to ab-ominate an omen, was either to ſling a ſtone at the thing, if it were an ominous creature, as a *Car*,

or

or the like; or else if it were an unlucky *speech*, to retort it back againe with *εἰς κεφαλὴν σὲ*, *sibi in caput redeat*, let it returne upon thine own head. Which perhaps, is an expression borrowed from a custome of the *ἰσχυροὶ*, not only among them, but among the Egyptians also, who when they spied any thing in the *villains*, that seemed to portend ill to their countrey, us'd to pray, *εἰς κεφαλὴν ταύτῃ τ' ἐπαίδω*, that it might returne upō the head of the beast. The like perhaps is us'd in the Hebrew, viz: *שׁוּב בְּרֹאשׁ* in severall places of the Scripture: & it puts me in mind of that saying in *Seneca*, *Quis non, si admoneatur ut de suis cogitet, tanquam dirum omen respuat, & in capita inimicorum, aut ipsius intempestivi monitoris abire illa jubeat*. Insteed of this sometimes they would say, * *εἰς ἀγὰδον* *μὲν*, *dii monuerint meliora*. Sometimes upon such an unlucky speech heard while they did such a thing, they would doe it another way: or doe it againe; as one in *Euripides*, upon somebodies speaking an unhappy word as he was a drinking, threw the drink on the ground, & call'd for another cup.

Things ominous, some of them were in the parties own body, and those were either 1. *Markes*, such as *ἰλαίαι* spots like oyle. 2. *Παλμοί*. 3. *Πταρμοί*. *παλμικά διωνίσματα*, were such as the palpitations of the heart, or the eye, or any of the muscles, called in Latine *Salissariones*, and *βρυβῶ*, or *tinnitus aurium*; whch if it were the tingling of the right eare, it was as good as the palpitation of the * right eye. Of these things *Melampus* the great Fortune-teller wrote one book to *Ptolomeus Philadelphus*; & *Posidonius* another (saies *Strabo*) which he called *Παλμικὸν διωνίσματα*.

Πταρμός Sneezing, was so superstitiously esteemed of, that it came at length to be counted for a god. ὁ πταρμὸν θεὸν ἡγάμεθα, saies *Aristotle* in his Problems. Which was the reason, saith * *Athenæus*, that they abstained from eating the braine, out of which the sneezing came; as also the cause of that usuall prayer of salutation *Ζεῦ σὺ σῶσον*, at a sneezing: according to that jeere of *Ammian* upon a fellow with a long nose,

Herodot.

Obadiiv. 15 &
1 Kings 2. v.
44. &c.

* Mosch Idyl.

* Ἄλλῃ τῇ ὁρῇ
δαίμων μοι ὁ
δεξιῶν.

Theocr. Id 3.

L. 2.

as if it had stood so farre out, that he could not heare himselfe when he sneezed.

Οὐδὲ λέγει, ὅτι οὐκ ἔβλεπε, ὅταν ᾤσθη, ὅτι δὲ αὐτὸν
Τὴν μὲν δὲ πολλὸν ὅτι δὲ αὐτὸς ἀνέχον.

Plutarch de da-
mon. Socrat.

Insomuch that if a man sneezed at such a time, or on such a side, they were either perswaded to, or discouraged from the businesse undertaken. *Socrates* (as *emuncta naris* as he was) had so little sense himselfe, as to fetch advice from another man's nose, and to make a Sneeze serve instead of a genius or a *dæmonium*, to tell him the good and the bad; for it did both, according to circumstances. If a man Sneeze'd in the *afternoone* it was a good omen: but ill in the morning and the reason is disputed by *Aristotle* in the *Probleme*. If a man Sneeze'd at table while they were taking away: or if another hapned to sneeze on the left hand of a man; then beware all is not right. But if it happened one the other hand all was well. If I may take *Euphrantides* his judgment, encouraging *Themistocles* his Souldiers to fight, upon no other ground then such a sneeze, αὐτὸν δὲ πρὸς τὸν πόλεμον ἐκινῶν. Such a sneeze while *Xenophon* was making his speech, was enough to make him a Generall. But another, while he perswaded the Souldiers to fight, was to them such an omen of ill luck, that they were faine to nuncupate a publike vote for the expiation of it. However (I think) ordinarily it was reckon'd for good; as in *Homer* that of *Telemachus* was, presently after a speech made of *Ulysses* his returne, and revenging himselfe of his enemies.

Οὐδὲ γὰρ τοῦτο, καὶ ἡμᾶς δὲ αὐτὸν ἔπαινον — and so *Penelope* took it; (for saies she, laughing and rejoycing) οὐδὲ γὰρ ἡμᾶς ἵδὲ ἐπὶ τῷ λόγῳ ᾤοντο ἔπαινον. And the reason may be because sneezing is comonly *healthy* and *wholsome*, οὐκ ἐπὶ τῷ λόγῳ: which perchance was understood by the aforesaid *Euphrantides*, when he added ὅτι δὲ Σαρπηδὸν τοῦ ἐνὶ τῷ λόγῳ τοῦτο ἔβλεπε. But now at last I must tell you of this way of divining too (as I did oft he former) that it was long agoe slighted

slighted even among the *Grecians* by the wiser sort. For example, *Timotheus*, when one of the Souldiers happened to sneeze, as he was going on shipbord; being therefore disswaded from going by the Master of the ship, burst out a laughing and said, *πῶς γὰρ δῶνισμα ἐῖς πῶς τῶν ἀνθρώπων εἰς ἑπτά;* What great omen can it be for one man to sneeze, when there be so many together. But among the *Romans* a great deale more: for *Cicero* put it among the other fooleries, *Qua si suscipimus, & pedis offensio nobis, & corrigia abruptio, & sternutamenta erunt observanda.* L. 2. de Divin.

Ominous actions, or accidents were such as these following. First at a *Sacrifice*, it was an action much used, to take a piece of the cake or any other thing, and carry it home *bona scava gratia*, as we say, for the lucks sake. This piece of cake, or pudding, or what shall I call it, they called by the name of * *v'iena sanitas*. If in Sacrificing the Priest did let any thing fall out of his hand, it was lookt upon as an unlucky accident. This observation the *Romans* called, *caducum* λαίω πνευμα *auspicium*. 2ly At a *Feast* this action was lucky, to crowne the Cup with a Garland — *pateramq; Coronā induit.* ἐκ τῆς φειγ. The reason (saies *Eustathius* out of *Athenaus*) was this, because a Garland represents a circle, τὰ ὅς τοιαῦτα σχήματα ἐπὶ τῇ ἐν, ὅτε διὰ λεία ἐστὶ καλῶν, which is the most compleate figure of all, & λεία, saies *Herbols* most. Unlucky accidents were such as these, viz. The sychium. comming in of a strange black dog, the creaking of the table, the spilling of wine (of which *Xenocrates* had no more wit then to write a book) taking away while one was a drinking, or a suddaine silence. In putting on of the clothes the right side must be served first; and therefore if a servant had but given his Master the left shooe first, he was sure to have * it. And thus much at Home. Abroad they had for their omens σύμβολα ἰσοδία, or σύμβολοι ὁμοδίας. That is (saies *Chrysostom*. the * *Scholiast*) καὶ αὐτὰ εὐνοῦντων οὐκ ὁμοδία, any thing that * In *Arimet* them first. Of such as these one named *Hippocrates* (not *Stoph Av.* the Physitian) and another named *Pollos* wrote their books *Suidas*.

Lucian.

Aristoph. in
Ecclef.

* L. 3.

* Plutarch. de
Philadel.Aristoph. in
Ecclef.

In Elladis.

If a Snake lay so in the way, as to part the company: or if they met with a Hare, or a Bitch with Whelps, or a Fixen with Cubbs; O! these things were *δουρτιστα, δυστολιστα & ἀνομιμα διαμυατα*, *abominanda & averruncanda*, abominable sights. So if a man hapened to meet with a Black-more, or an Ape, or an Eunuch, *καὶ μὴ δ' αὖτις ἴδεν*, saith Lucian, he must stand forty foot off. Nay if we met with but a Weezele or such a creature in the crosse way, we will have no *Comitia* sit for all this day. And * *Artemidorus* will give you a reason, why a *γαλῆν* should be so much taken notice of, in his * *ἡερμῆς*, or running by: because (forsooth) it is *ἰσχυρὸν τοῦ διχον*, that is (as I think) the letters in each word will signify the same number, viz. 42. But if it be so, how came she to be such an enemy to *Men*, as to interrupt the course of justice? perhaps, it was only then, when they omitted that usuall ceremony, of leading her about the house for a *lustration*, to purge it of *unlucky* things. Infinite many more sorts of divination might I mention of this kind, but it will sufficiently testify what regard the Grecians had of such bables, if I tell you how that at Thebes *Apollo Spondiōs* himselfe had his *Altars*, and his prophecying by Omens *κατακλυσι καὶ καταβολῆς*. So likewise at *Smyrna* he had his *καταβολῆς ἱερὸν* his Temple for omens too, (saies *Pausanias*;) where the fashion was for him that came for an omen, first to whisper his question in the *Idol's* eares, and then presently stopping his owne, to goe forth of the temple, and the first voyce he heard after he came out must goe for the Oracle. And so much of divining by a conjecture by art. One word or two of lots, and 'Ile have done.

CAP. III.

De Sortibus, &c.

THis way of Divination is clean different from the former, because in it (as *Cicero* saies) *termeritis & casus, non ratio & consilium valet*. For though there might be *casus* of the things in the former, yet there was skill with all in the person to give the signification. It was invented by *Minerva*: only *Jupiter* took away her credit, to make the better trading for *Apollo*. Casting, or Drawing lots, was either with *εσχαλαί*, or *tali* cast into a box: or with *tessera* (*τεσσαρτία* * *Plutarch* calls them) little wooden tables with letters upon them drawn out of a pot, or *calculi* little balls of earth, with marks upon them for the names, sometimes taken out of a pot, & sometimes thrown into a well, (whether to see which came up first, or how it was I cannot tell.) *Pausanias* speaks of the wooden tables, that they were used in the temple of *Hercules* *Βασιλειῶς* in *Achaia*. And the like (they say) were used by the *Parliament* of five hundred, with the characters of the ten first letters upon them, to shew to which of the ten Courts every judge was to goe (together with the Image of a rod the ensigne of *Mercury*, the God of *Lots*) he that had the *Alpha*, went to that Court which had the signe of *Alpha*, and they had the rest, to the Courts that bare the names of the letters. One of these waies or all (which I know not) was so much used by the *Thria*, (the three *Nymphes* reported to have been the nurses of *Apollo*) that at length the word *thria* came to be used for *sortes, lots*, according to that

* In Fabio.

* De iis supra.

Πολλοὶ ὀριζόβλοι παύειν ἢ πρὸς μάντιν ἀδίσκω

Calculi were very much used in ancient times in Judging of causes, & in wrestling matches, & the like: though (it seems) *L. 2. divin.* in *Cicero's* time not so much, *Quis enim magistratus, aut quis vir illustrior utitur sortibus, ceteris vero in locis planè refrixe-*

A a a 2

unt.

Pag. 118.

* L. 7.

* Pyth. Od. 4.

In their *Wrestling-matches* I have read that they had a silver pot called the *καλπίς*, into which they put little pellets about the bignesse of a bean; according to the number of the men; two with one marke; and those that hapned to draw the same marke were to *Wrestle* together: or if there were an odde man, he that had the luck to meet with the odde pellet (whom they named *ῥοδὸς*) was to come in at *Kings* (as we say) or to wrestle at last with him that had the mastery. How they used them in *Judging of Causes*, has been shewed by another * already. But that they were used also by persons condemned to dye, may be gathered out of *Aristophanes in Pace* For by reason that one only was to be put to death in one day, and sometimes the judgment was reversed: the Prisoners did cast lots who was to dye first; and he that drew first, was commonly called by the name of *ῥοδῆς* the *Mercury*. Thus in the ships in a storme, they used to cast lots who should be thrown over bord for a *καταρμα*. Thus *Enstathius* saies, the lot fell to * *Ismene*, just as it did to the Prophet *Jonah*. And so in most of the Temples, that were resorted unto for Oracles, there were *ἡ καλπίς* Lots and a table of purpose to throw for it; after the receiving of the answer; for *ἐν βέλωντός με τὸ δ' ἀναθῆ ἀποτελεσθῆταί τι τὸ δ' εἰ ζῇ*, *ἢ ἀποτελεσθῆταί τι* (saies the *α* upon *Pindar*) if I throw such a cast, the Prophecy will be fulfilled, If I doe not, it will not. Nay in the Lanes, and the Streets, and crossewaies they had their *sortes viales* (*εισοδῆς συμβόλαις* *Æschylus* calls them and *εισοδῆς* is a Title of *Mercury*) as well as the Romans. For the party that would know his fortune, carried so many cuts about him, with severall inscriptions; and the next boy he met with in the way as he went, he bid him draw: and if that which came forth, agreed with that which he had in his mind; it went for as good a Prophecy as the best, according to that of *Tibullus Eleg. 1.*

*Ille sacras pueri sortes ter sustulit, illi
Retulit è triviis omnia certa puer.*

Artemi

Artemidorus in his *Proœmium*, speaks of $\tau\omicron\upsilon\varsigma\ \epsilon\iota\varsigma\ \alpha\gamma\gamma\epsilon\lambda\alpha\ \mu\alpha\upsilon\tau\iota\omega\upsilon$, Diviners in the *Markes*. The originall of this divination *Plutarch* in his book *de Isidē & Osiride*, fetches from the *Egyptians*. For when *Typho* had put *Osiris* in a chest, & thrown him into the Sea: *Isis* as he was wandering too and fro to seek him, hapned upon a company of boyes at play; and asking of them, they shewed him the place. $\epsilon\iota\varsigma\ \tau\omicron\upsilon\tau\omega\ \tau\alpha\ \mu\alpha\iota\delta\acute{\alpha}\varsigma\iota\alpha\ \mu\alpha\sigma\tau\iota\kappa\lambda\omega\ \epsilon\chi\epsilon\iota\iota\ \delta\upsilon\upsilon\alpha\mu\iota\ \epsilon\iota\sigma\iota\tau\omega\ \text{Αἰγυπῆος}\ \kappa\acute{\iota}\ \mu\alpha\lambda\iota\sigma\tau\alpha\ \tau\omicron\upsilon\tau\omega\upsilon$. $\text{Κληῖδσι}\ \mu\alpha\iota\delta\acute{\alpha}\varsigma\iota\omega\ \tau\omega\upsilon\ \epsilon\iota\varsigma\ \epsilon\iota\sigma\tau\epsilon\ \kappa\acute{\iota}\ \theta\alpha\upsilon\tau\eta\gamma\omicron\upsilon\mu\epsilon\iota\omega\upsilon\ \theta\eta\ \alpha\upsilon\ \pi\acute{\iota}\rho\alpha\sigma\eta\iota$. Besides these waies already mention'd, they had another, by opening such a Poet in one or more places, and taking the first verses they met with for a prediction: which way of prediction they called $\tau\omicron\upsilon\chi\epsilon\iota\sigma\mu\omicron\varsigma\ \tau\omicron\iota\alpha\upsilon$, or $\rho\alpha\ \iota\sigma\theta\iota\sigma\mu\omicron\varsigma\ \tau\omicron\iota\alpha\upsilon$. And of this are meant the *Sortes Homericæ* we read of. And *Virgilianæ*; which they say *Severus Alexander* made use of, when he met with this verse of *Virgil*

Tu regere imperio populos, Romane, memento.

Nay the Christians themselves have not stickt to practise the like upon the Bible, according to that of *Nicephorus Gregor*. $\text{Ἀντίχειν ἔκειναι Ἀντὶν ἐν ψαλτηρίῳ πρὸς ἑλπίαν τοῦ ὀκεῖον ἀποειπῶν}$. And thus *Hercules* is reported by *Cedrenus*, to have askt counsaile out of the New Testament, $\kappa\acute{\iota}\ \epsilon\upsilon\phi\epsilon\alpha\ \epsilon\theta\eta\gamma\epsilon\iota\ \mu\omicron\upsilon\tau\alpha\ \epsilon\iota\varsigma\ \text{Ἀλβανίαν}\ \mu\alpha\sigma\chi\epsilon\iota\mu\alpha\tau\omega$, and to have been thereby perswaded to Winter in *Albania*. Sometimes they would make choyce of divers fatidicall verses, and have written them upon little Tables, put them into a pot and draw for it. *Aug. l. 4. Confess. cap. 3.* Makes mention of these lotteries. *Si enim de Paganis poeta cuiuspiam longē aliud canentis atq; intendensis, cum sortem quis consulit mirabiliter consonus negotio sapē versus exiret.* And this way they say that *Socrates* foretold the day of his death. But thus much may suffice of $\kappa\lambda\eta\epsilon\iota\varsigma\ \sigma\omicron\rho\tau\epsilon\varsigma$, for by $\kappa\lambda\eta\epsilon\iota\varsigma$ in the singular number, is many times meant the hint, or occasion given to Diviners to speak what they did. $\tau\omicron\ \sigma\mu\alpha\iota\omega\iota\iota\ \tau\omicron\ \delta\iota\delta\omicron\upsilon\lambda\omicron\upsilon\iota\omega\ \tau\omicron\iota\varsigma\ \mu\alpha\sigma\tau\iota\kappa\omicron\upsilon\mu\epsilon\iota\omega\iota\varsigma\ \alpha\phi\ \epsilon\iota\ \epsilon\iota\ \mu\alpha\upsilon\tau\epsilon\iota\varsigma\ \upsilon\mu\omega\mu\epsilon\iota\omega\iota\varsigma\ \sigma\epsilon\theta\eta\tau\epsilon\upsilon\sigma\iota\ \pi\epsilon\iota\ \pi\eta\ \theta\ \mu\alpha\lambda\lambda\omicron\upsilon\tau\omega\upsilon$

In Eurip. Hippol.

For the Diviners themselves, *Vates*, or μάντις, as they did but little better then *faine* like Poets; so they did imitate them too in many other things, as in eating of hearts and livers, and tying of Laurell about their heads, as the Poet * saies of *Cassandra* * χλωροκόμῳ σφόνδύρα κασινδύειται. For why?

* Eurip. *Ipbig.*
in *A.v.* 757.

* In *Androm.*

—*venenri præsicia laurui*. The Laurel they took to be a thing of speciall and soveraigne vertue, both to set a man a Prophesying, (and therefore *Eurip.* calls it *θεσπίσιον δάφνιον*) and to preserve him from any evill; & therefore very much used in Lustrations, insomuch that they would commonly have the staves they carried in their hands, to be made of Laurell wood. They had their dyet in the *Prytanæum* like publicke persons. χρησιμολόγοι κατέχοντες ἅμα πρυτανῶν ἐκλήσεις, saies the Scholiast on *Aristophanes*. There was one more noted Fraternity of them, called the *μυσάδης ἑὸς τι καὶ θεαγεία μάντιων*, saies *Hesych*. Three Prophets there were of very great fame, every one called by the name of *Bacis*. The eldest was of *Eleon* in *Bootia*; the next of *Athens* (he that cured the *Lacedemonian* women of their madnesse) and the youngest of *Caphua* in *Arcadia* (of *Lucius* some say) otherwise called *Κυδῶα*, and *Ἀλάνης*. Answering to these three men, the Scholiast upon *Aristophanes* (in *Irene*) saies there were three Women Prophets, every one of whome was called by the name of *Sybilla*, viz. *Delphica*, *Erythraea*, and *Sardiaca*. But the first (I believe) had most of the Spirit of *Pythion*, and brought her Master most gaine by Southsaying.

* Acts c. 16,
v 16.

And now, Courteous Reader, though I have done so much so ill already, I must be forced to doe more yet; and excuse one fault with another. For my desire

fire is to leave thee fully satisfied with my reasons why I did it at all, and why I did it not better. The cords that drew me to doe it (and drawn I was) were three, such as twisted together I could by no meanes break viz. First the importunity of my freind. 2. The necessity of the knowledge of Ancient Rites and Customs, for the understanding of Authors and 3. The hopes which I had, by Employment (as by an Issue) to divert my humor of Melancholy another way. The causes why I did it no better, are as many. viz. First, want of yeares and judgment, having done the most part of it in my Tyrocinium (when I took more delight in these studies) as appears by the number of the Authours which I have cited. 2ly. Want of health. And
3ly

3ly, Want of time and treasure being cal-
 led away by occasions, that might not be
 neglected, and by friends that could not
 be disobeyed. If yet I have given thee
 but a little light, and my labour and oyle
 be not all lost, I have as much as I desi-
 red my selfe, and thou hast no more then
 I owed thee.

Z. BOGAN.

Μέμνησθε οὗτος ὁ ποιητὴς ὅτι ἔκρινεν· Ἐκκριώτης
 Μητρίδας ἔχει δὴν, Πατρίδας δ' ὅτι Σῶμα καὶ ἄλλο
 Ἄλλο ἰδοὺ ψυχῇ, ἡ ψυχὴ ἐντελέχεια.
 Ἡ σὺ, Πάστορ, Πλήρωμα, τὸ πλεονέκτημα, τί τιθεῖς
 Ἐν τῇ, τὰ δὲ Ἑλλήνων ἀρχαῖα σὺ μᾶλλον ἢ ἄλλοι
 Μᾶλλον ἀποσπόδον Σκυθικὰ καρυμμένα τὰρᾶ.

Ἐκδόσει οἱ δὲ νῦν πὲρ νόον; τὰρᾶ, ἔρωτι
 Ὀρίσας, λαχοί, Ἰωάννη, Μαρτίνου, Πόλεμου.

R. WARRE.

è C.C.C.

FINIS.

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